

A PRIEST To the TEMPLE,

OR,
The Countrey PARSON
HIS
CHARACTER,
AND
Rule of Holy Life.

The AUTHOR,
M^r G. H.



LONDON,

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A PRIEST

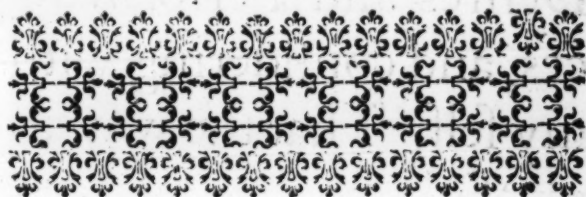
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THE AUTHOR
TO THE
READER.



Being desirous (thorough the Mercy of GOD) to please Him, for whom I am, and live, and who giveth mee my
A; De-

To the Reader.

Desires and Performances; and considering with my self, That the way to please him, is to feed my Flocke diligently and faithfully, since our Saviour hath made that the argument of a Pastour's love, I have resolved to set down the Form and Character of a true Pastour, that I may have a Mark to aim at : which also I will set as high as I can, since hee shoots higher that

To the Reader.

that threatens the Moon,
then hee that aims at
a Tree. Not that I
think, if a man do not
all which is here expref-
fed, hee prefently finns,
and difpleafes God, but
that it is a good ftrife to
go as farre as wee can in
pleafing of him, who
hath done fo much for
us. The Lord prosper
the intention to my felfe,
and others, who may
not defpife my poor la-
bours, but add to thofe
points,

To the Reader.

points, which I have observed, untill the Book grow to a compleat Pastorall.

1632.

GEO. HERBERT.



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ERRATA in the Country Parson.

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A



A
PREFATORY VIEW
OF THE
LIFE

OF
M^r Geo. Herbert, &c.

by Samuel Clemens





A Prefatory View of the
LIFE and VERTUES
of the AUTHOR,
AND
Excellencies of This BOOK.

To the *Christian*, more designedly, to
the *Clergy-Reader* of the same Time,
and Rank, and Mind, and in like Con-
dition with the Epistler. Grace, &c.
and Recovery, and Profit by the en-
suing Tract.

My poor and deer Brother,



O not expect (I
humbly beseech
thee) the High
and Glorious
Titles of Com-
panion in tri-
bulation, and in the patience
a of

Of the Life of

of J E S U S, &c. I could most willingly (if I thought that I could truly) give thee them; knowing, that what lustre I cast upon thee, would by rebound lite upon my self. But my mouth is stopped: Let God be true, and the Justice of God be Justified.

1. The reading of those piercing Scriptures 1 Sam. 2. & 3. chap. Jer. 23. Exek. 3. & 33. Hof. 4. Mal. 2. 2 The view of this ensuing Tract; which (mee thinks) is not a Book of 37 Chapters, but a Bill of seven times 37 Indictments against thee and me: a strange Speculum Sacerdotale; in its discovery (me thinks) something resembling the secret of the holy Urim: As if this good Bezaleel

Bezaleel had invented a living, pure looking-Glasse, in most exact proportions of Beauty, that should both present it self as a Body of unblemished perfections, and shew all the beholders deformities at once: that should shew thee both Aaron in the Holy of Holyes, before the Mercy-Seat, in all his pure Ornaments: and Hophni or Phineas, ravening for their Fees of Flesh, and wallowing in their lust at the door of the Tabernacle.

3 The reflecting on common Conversation in the day of our prosperity, and the paralleling the Book of mine own Conscience with the Authors Book (in both which I finde my self (not to say Thee) written highly defective in every

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duty the good man commends, and not a little peccant in every particular taxed by him.) These three have convinced, and even inforced me to confesse, that I am sure mine (and I fear, thy) sufferings are not the meer sufferings of pure and perfect Martyrs, but of Grievous Transgressors. Not only under the rods of Gods just judgment, but the scorpions of his heavy displeasure, fierce wrath, and sore Indignation. Not only from the smoaking of Gods jealousy, or the sparks of his Anger, but the flames of his furnace, (heat seven times more then ever,) yea, even from the Furiousnesse of the wrath of God. Psal. 78. 50.

Gods sinking the Gates, his destroying

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stroying the wals, his slighting the strong holds of Zion; his polluting the Kingdom, his swallowing the Palaces, his cutting off the Horn of Israel: Gods hating our Feasts, his abominating our Sabbath, his loathing our solemnities, Esa. 1. Gods forgetting his Footstool, his abhorring his Sanctuary, his casting off his Altar, are (to me) signes that the glory of God is departed to the Mountain, Ezek. 11. 23. That God hath in the indignation of his anger despised the King and the Priest, Lam. 2. It must be acknowledged sure! that the hand of God hath gone out against us, more then against others of our Rank at other times; at least, that God hath not restrained violence against us, so as

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he did that against those of our Profession in the dayes of old : The portion of the Egyptian Priests (that served the Oxe, the Ape, and the Onion,) escaped sale in time of the Famine. . Learned Junius (in his *Academia*, Chap. 4.) sayes, that the Philistines spared the Schooles of the Prophets in their Warrs with Israel : and that the Phœnicians, Caldeans, and Indians were tender over such places : Thus then did God restraine the spirits of Princes : yet that God (who in his own Law, Lev. 25. 32. gave the Levites a special priviledg of redeeming Lands (sold by themselves) at any time, when
other

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other Tribes were limited to a set Time) hath not stayed the madness of the people against us, but that our portions are sold unto others without Redemption.

We must acknowledg, that Gods word hath taken hold of us, Zec.

1. 5. That the Lord hath devised a device against us, hath watched upon the evil, and brought it upon us; For, under the whole heaven hath not been done, as hath been done upon Jerusalem, Dan. 9. 14.

Let us not flatter our selves presumptuously! The punishment answers the sin, as the wax the seal, and as the Mould owns the Figure: And let us own both. It is very dangerous to blesse our selves too boldly; God has cursed our Bles-

a 4 sings,

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sings, Mal. 2. 2. And that he may blesse to us our very Curses; Let us take with us words and say, To the Lord our God belong mercies and forgivenesses, and multiplied pardons; to us shame and confusion, as at this day. The most compendious way to get what belongs to God, is, to take to our selves what belongs to us. If we would Judge your selves, and every man, knowing the plague of his own heart, lay Gods Dealing to heart; and accepting of our punishment, give glory to God, and humble our selves under his mighty hand; then shall God exalt us, and accept us and take away our Reproach.

If we shall confesse our sins, that like Simeon and Levi, we have
been

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been Brethren in evil, have broken the Covenant of Levi, have done violence to, and been partial in the law, have made our selves vile, and therefore are justly, by God, made contemptible and base before the people, Mal. 2. If wee shall confesse, that wee neither understood nor valued our High and Holy Calling as Christians, much lesse as Ministers of Christ; That we did not thrive kindly, when Providence had planted and watered us in those Horns of Oyl, the two Universities; or removed us into Countrey Cures, we did not fructifie (as this Book will shew) in any proportion to his encouragements, & therefore are justly cashiered out of his service, and stript of
a 5 his

Of the Life of

his Rewards : God is faithfull and just to forgive us : For, Job 33. 27. He looks upon men ; if any say, I have sinned, I have perverted that which was right, and it profited me not ; he will deliver his soul from the pit, his life shall see the light.

And now, let none think, that this Confession will give advantage to the Adversary ; They may take, where none is given : They may say, Let the Lord be glorified : By their own confession, we offend not, though we devour them, because they have sinned against the Lord, the habitation of Justice, Jer. 50. 7. But they will finde at last, That to forsake the Levite is a sin ; That
it

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it is a bitter thing to Help forward affliction, when God is but a little displeased: That Jerusalem will be a cup of trembling, and a burdensome stone to every one that cryes but Downe with it. Woe to thee, O Assyria, the Rod of Gods anger; The staffe in thine hand is Gods Indignation. Thou, Lord, hast ordained him for judgment, and established him for correction; Even for Our correction, to purifie Us sons of Levi from our drosse; (Howbeit, hee meaneth not so) and by his hand, who punisheth us not onely for that which is sin, to put on us Martyrs Robes; by that contrivance both Chastning and Covering our sins; As the Persians use
their

Of the Life of

*their Nobles, beating their Clothes,
and saving their Persons.*

*There can be no credit lost by
giving glory to God : Did A-
chan lose any thing by confessing
that God had found him out, and
his Garment, and his Wedg ? Hath
not Adonibezek got a Fame of
Ingenuity, for acknowledg-
ing Gods Art of Justicing, in
that most exact way of Coun-
ter passion or Retaliation ?
which is so frequent in these times,
though it is not considerd. What lost
Luther by confessing his perso-
nall defects as to God, (Though he
yeilded not a jot in his Cause, as
to men ?) What Enemy ever up-
braided that to him ? or this to
the ingenuious learned Caje-
tan ?*

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can ? his humble and seasonable Confession upon lasting record in his Coments on the 13. ver. of the 5. chapter of Saint Matthews Gospel: Ye are the salt — if the salt have lost, &c. The French Army had taken Rome, when he was about that Text, and offered great abuse to the Clergy there. Which he Christianly Resenting, inserts this passage, Wee Prelates of the Church of Rome, do at this time finde this truth verified on us, in a speciall Measure ; Being by the just judgement of God become a spoyle, and a Prey, and Captives ; not to Infidells, but to Christians ; because wee, who

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who were chosen to be the Salt of the earth, *Evanuimus*, were become light persons, and unsavoury, good for nothing but outward Ceremonies, and *Externa Bona*, the Revenues Temporall. Hence it is, that both We, and this City be trodden under foot this sixth of May, 1527. And that Excellent CHARLS the Fifth is Honorable for no one thing more, then for acknowledging the Hand of God upon him, both at that pinch which made him pant out, *Jam me ab omnibus desertum video*: And upon a lesser occasion then that, namely, when his Domesticks had left him all alone late at night, and he would needs hold the

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the Candle to SELDIUS, shewing him the way down the stairs, and up to God, he said; Thine eys have seen me environed with great Armies; now thou seest me abandoned of mine ordinary Servants. I acknowledge this change to come from him with whom is no shadow of change, From the mighty hand of God, and I will by no means withstand it. And it is reported, That the Scottish Presbyters, sensible of God's hand upon them, are at this time making their Addresses to God, by Confession of their sins respectively; God grant that (both we and) they may do it right. Though I shall still strive with them about the justice of the
First,

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First Cause; yet about the justnesse of our persons will I not strive with them, nor about any other matter, save onely who shall confesse themselves greater sinners to God. I have silenced David, Psal. 51. and Ezra, and Nehemiah and Daniel in their 9. Chapt. and cited onely these to confirm my self (and thee, Brother) in this duty of giving Glory to God in this manner, Et confiteantur Tibi omnes populi: Even so, True and righteous are thy judgments in all the world, O Lord God Almighty; yea, mercifull are they, and far below our deservings.

I hope no man will think, though I speak thus, that I give him leave to construe my words Mathematically,

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matically, as if there was not an atome, or hair of a good man, or man of God in our Church. There were divers primitive (and are at this day, Blessed be God, The Lord make them 1000 times more then they are,) holy and heavenly souls, vessels chosen and fitted for the service of the Sanctuary. I shall be bold to instance in Three, who died in peace; few considering (some did) that they were taken away from the evil to come, lest their eyes should see (what their spirits foresaw) what is come on us, on whom the days, not of visitation only, but of vengeance, even the ends of the world are come.

The first of these was Thomas Jackson D. D. late President of Corpus Christi Colledge in Oxford,

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ford, and sometimes Vicar of S^r. Nicholas Church in Newcastle upon Tyne; two places that must give account to God for the good they had, or might have had by that Man; as all Scholers must for *his* neglected Works.

The second was Mr. Nicholas Ferrer of little Gidding in Huntingdon Shire, sometimes fellow-Commoner and Fellow of Clare-hall in Cambridg.

The third was the Author of this book, Master GEORGE HERBERT, Fellow of Trinity Colledge, Orator of the University of Cambridge, and Rector of Bemerton in Wiltshire. All three Holy in their lives, eminent in their gifts, signall Protestants
for

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for their Religion, painfull in their severall stations, pretious in their deaths, and sweet in their memories.

First, I will give thee a brieft of some confrontments common to them all, and then some of their, at least this Authors proper excellencies apart.

I. They all had that inseparable Lot and signe of Christ and Christians, Isa. 8. 18. Heb. 2. 13. Luke 2. 34. To be signes of Contradiction (or spoken Against) men wondred at, and rated at by the world. Doctor Jackson in two particulars suffered much. I. He had like to have been sore shent by the Parliament in the year, 1628. for Tenets
in

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Divinity, I cannot say, so far driven by him, as by some men now they are with great Applause. His approach to Unity was very neer. Grant me, saith he, but these two things, That God has a true freedom in doing good, and man a true freedome in doing evill; there needs be no other controversie betwixt the Opposites in point of Providence and Predestination. Attrib. Ep. Ded. 2. He had an Adversary in England who writ a book against him, with a Title not so kind as might have been devised. It was this; A Discovery of Dr. Jacksons follies: which he bound as an ornament upon him, (as Job says) that is, never answered but in the language of the Lamb

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Lamb dumb before the shearer, silence and sufferance. And he had one in Scotland who also girded at him, without cause or answer.

And for M. Ferrar, he was so exercised with contradictions, as no man that lived so private as he desired to doe, could possibly bee more. I have heard him say, valuing (not resenting his owne) sufferings in this kind, That to fry a Faggot, was not more martyrdome then continuall obloquy. He was torn asunder as with mad horses, or crushed betwixt the upper and under milstone of contrary reports; that he was a Papist, and that he was a Puritan. What is, if this be not, to be sawn
asunder

asunder as Esay, stoned as Jeremy, made a Drum, or Tympanised, as other Saints of God were? and after his death when by Injunction (which he laid upon his friends when he lay on his death-bed) A great company of Comedies, Tragedies, Love Hymnes, Heroicall poems, &c. were burnt upon his grave, as utter Enemies to Christian Principles and practices, (that was his brand,) some poor people said, He was a Conjuror.

And for our Authour (The sweet finger of the Temple) though he was one of the most prudent and accomplish'd men of his time, I have heard sober men censure him as a man that did not manage

manage his brave parts to his best advantage and preferment, but lost himself in an humble way; That was the phrase, I will remember it.

The second thing wherein I Three agreed, was a singular sincerity in Embracing and transcendent Dexterity in Defending the Protestant Religion established in the Church of England. I speak it in the presence of God, I have not read so hearty, vigorous a Champion against Rome (amongst our Writers of his Rank) so convincing and demonstrative as D. Jackson is. I blesse God for the confirmation which he hath given me in the Christian Religion against the Atheist, Jew, and Socinian, and
in

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in the Protestant, against Rome. As also, by what I have seen in Manuscript of Mr. Ferrar's, and heard by relation of his Travels over the Westerne parts of Christendome; in which, his exquisite carriage, his rare parts and abilities of understanding and Languages, his Moralls more perfect then the best, did tempt the Adversaries to tempt him, and marke him for a prize, if they could compasse him. And opportunity they had to do this, in a sickness that seized on him at Padua, where mighty care was had by Physicians and others to recover his bodily health, with designe to infect his soul. But neither did their physick nor poyson work
any

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any change in his Religion, but rather inflamed him with an holy zeale, to revenge their charity, by transplanting their waste and misplaced zeal, (as they were all three admirable in separating from the vile, what was precious in every sect or person under heaven) to adorn our Protestant Religion, by a right renouncing the world with all it's profits and honours, in a true crucifying the flesh, with all it's pleasures, by continued Temperance, Fasting, and Watching unto Prayers. In all which exercises, as he farre out-went the choicest of their retired men, so did he far undervalue these deeds, rating them much below such
b prices

prices as they set upon them. Upon this designe hee help'd to put out Lessius, and to stir up us Ministers to be painfull in that excellent labour of the Lord, Catechising, feeding the Lambs of Christ: Hee translated a piece of Lud. Carbo; wherein Carbo confesseth, that the Hereticks (i. e. Protestants) had got much advantage by Catechizing: But the Authority at Cambridge suffered not that Egyptian Jewell to be publish'd.

And he that reads M^r HERBERT'S Poems attendingly, shall finde not onely the excellencies of Scripture Divinitie, and choice passages of the Fathers bound up in Meetre; but the Doctrines of Rome

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Rome also finely and strongly confuted; as in the Poems, To Saints and Angels pag. 69. The British Church pag. 102. Church Militant, &c.

Thus stood they in aspect to Rome and her children on the left hand. As for our Brethren that erred on the right hand, (Doctor Jackson speaks for himself) and Mr. F. though he ever honoured their persons (that were pious and learned) and alwayes spoke of them with much Christian respect, yet would hee bewaile their mistakes, which (like mists) led them in some points back again to those errors of Rome which they had forsaken. To instance in one: He that sayes,

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preaching in the pulpit is absolutely necessary to salvation; falls into two Romish errors. 1. That the Scripture is too dark. 2. That it is unsufficient to save a man. And perhaps a third, advancing the man of Rome, more then they intend him, I am sure. But the chiefe aime of Master F. and this Authour, was to win those that disliked our Liturgy, Catechisme, &c: by the constant, reverent, and holy use of them: Which, surely had we all imitated, having first imprinted the vertue of these prayers in our own hearts, and then studied with passionate and affectionate celebration, (for voyce, gesture, &c:) as in God's presence, to imprint them
in

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in the mindes of the people, (as this Book teaches,) our prayers had been generally as well beloved as they were scorned. And for my part, I am apt to think, That our prayers stood so long, was a favour by God granted us at the prayers of these men, (who prayed for these prayers as well as in them :) and that they fell so soon, was a punishment of our negligence, (and other sins) who had not taught even those that liked them well, to use them aright; but that the good old woman would absolve, though not so loud, yet as confidently as the Minister himselfe.

Lastly, The blessed Three in One did make these three men agree in one point more. That

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one spirit, which divides to every man gifts as he pleases, seems to me to have dropt upon these three Elect vessels all of them some unction or tincture of the Spirit of prophesie. Shall I say, I hope, or Fear Mr. Herberts lines pag. 190. should be verified ?

Religion stands one Tipto in our Land,
Ready to passe to the *American* strand.
When height of malice and prodigious lusts,
Impudent sinnings, Witchcrafts and distrusts
(The markes of Future Bane) shall fill our cup
Unto the brim, and make our measure up :
When *Sein* shall swallow *Tyber*, and the *Thames*
By letting in them both, pollutes her streams :
When *Italy* of us shall have her will,
And all her Kalender of sins fulfill ;
Whereby one may foretell, what sins, next year,
Shall both in *France* and *England* Domineer ;
Then shall Religion to *America* flee :
They have their times of Gospel, even as we.
My God, thou dost prepare for them a way ;
By carrying first their Gold from them away ;
For Gold and Grace did never yet agree,
Religion alwayes sides with poverty.
We think we rob them, but we think amisse ;
We are more poor, and they more rich by this.

Thou

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Thou wilt revenge their quarrell, making Grace
To pay our debts, and leave our Ancient place
To go to them; while that w^{ch} now their Nation
But lends to us, shall be our disolation.

*I pray God he may prove a true
prophet for poor America, not a-
gainst poor England. Ride on
Most Mighty Jesu, because of
the word of truth. Thy Gospel is a
light big enough for them and us :
But leave us not. The people of
thine holinesse have possessed it but
a little while, Isaiah. 63. 15.
&c.*

*When some Farmers neer the
place where Master Ferrer lived,
somewhat before these times, de-
sired longer leases to bee made
them, bee intimated, that seven
yeares would be long enough,
troublous times were coming, they*
b 4 *might*

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might thank God if they enjoyed them so long in peace.

But considering the accustomed modesty of Dr. Jackson in speaking of things not certain, I much admire that strange Appendix to his Sermons, (partly delivered before the King) about the Signes of the Times, printed in the year 1637. touching the great Tempest of wind which fell out upon the Eve of the fifth of November, 1636. He was much astonished at it, and what apprehension he had of it, appears by these words of his: This mighty wind was more then a signe of the Time, *Tempus ipsum admonebat*, The very time it selfe was a Signe, and
in-

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interprets this Messenger's voice better then a Linguist, as well as the Prophets (were any now) could do. *Both wind and time teach us that truth often mentioned in these Meditations. Thus much the Reader may understand, that though we of this Kingdom were in firm League with all the Nations of the earth, yet it is still in God's power, we may fear in his purpose, to plague this Kingdome by his owne immediate hand, by this Messenger, or by like Tempests, more grievously then he hath don at any time, by the Famine, Sword, or Pestilence, to bury many*
b 5 living

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living souls as well of superiour as inferiour Rank, in the ruins of their stately Houses or meaner Cottages, &c.

And what shall be thought of that which fell from his Pen in his Epistle Dedicatory of his Attributes, written November 20, 1627, and Printed 1628, in these words, or more? If any maintain, That all things were so decreed by God before the Creation, that nothing since could have fallen out otherwise then it hath done; That nothing can be amended that is amisse: I desire leave to oppugne his opinion, not onely as an error, but as an Ignorance, involving

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involving enmity to the sweet Providence of God; as a fore-runner of ruine to flourishing States and Kingdoms, where it grows common, or comes to full height.

Was this a conjecture of Prudence? or a censure of the physick influence, or of the meritorious effect of these Tenets? Or rather, a Prediction of an Event? Let the Reader judg.

In these they did agree: The sequel will shew wherein they differed.

This Authour, Mr. G. HERBERT, was extracted out of a Generous, Noble, and Ancient Family: His Father was RICHARD

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CHARD HERBERT of Blachehall, in Mountgomery, Esq; descended from the Great Sir RICHARD HERBERT in Edward the Fourth's time; and so his Relation to the Noble Family of that Name, well known. His Mother was Daughter of Sir Richard Newport of Arcoll, who doubtlesse was a pious daughter, she was so good and godly a mother; She had ten children, Job's number, and Job's distinction, seven sons; for whose education she went and dwelt in the University, to recompence the losse of their Father, in giving them two Mothers. And this great care of hers, this good son of hers studied to improve and requite, as is seen in those

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those many Latin and Greek Verses,
the Obsequious Parentalia, he
made and printed in her memory:
which though they be good, very
good, yet (to speak freely even of
this man I so much honour) they
be dull or dead in comparison of his
Temple Poems. And no marvel;
To write those, he made his ink
with water of Helicon, but these
Inspirations propheticall were di-
stilled from above: In those are
weake motions of Nature, in
these Raptures of Grace. In
those he writ Flesh and Blood:
A fraile earthly Woman, though
a MOTHER, but in these
he prayesd his Heavenly FA-
THER, the God of Men
and Angels, and the Lord
Jesus

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Jesus Christ His Master ; For so (to quicken himself in Duties, and to cut off all depending on man, whose breath is in his nostrils) hee used ordinarily to call our Saviour.

I forget not where I left him : He did thrive so well there, that he was first chosen fellow of the Colledge, and afterward Oratour of the Univerfitie. The Memorials of him left in the Orators Book, shew how he discharged the Place : and himself intimates, Church, pag.39. That whereas his Birth and Spirit prompted him to Martiall Atchievements, The way that takes the Town ; and not to sit simpering over a Book ; God did often melt his spirit, and entice

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entice him with Academick Honor, to be content to wear, and wrap up himselfe in a gown, so long, till he durst not put it off, nor retire to any other calling. However, propably he might, I have heard (as other Orators) have had a Secretary of States place.

But the good man like a genuine son of Levi (I had like to have said Melchisedeck) balked all secular wayes, saw neither father, nor mother, childe nor Brother, birth nor friends (save in Christ Jesus) chose the Lord for his portion, and his service for employment. And he knew full well what he did when he received Holy orders, as appears by every page in

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in this Book, and by the Poems call'd Priesthood, and Aaron : And by this unparalell'd vigilancy which he used over his Parish, which made him (sayes that modest Authour of the Epistle before his Poems, N. F. who knew him well) A Peer to the primitive Saints, and more then a pattern to his own age.

Besides his Parsonage, he had also a Prebend in the Church of Lincoln; which I think (because he lived far from, and so could not attend the duty of that place,) he would faine have resigned to Master Ferrer, and often earnestly sued to him to discharge him of it; but Master F. wholly

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wholly refused, and diverted or directed his charity (as I take it) to the re-edifying of the ruined Church of Leighton, where the corps of the Prebend lay. So that the Church of England owes to him (besides what good may come by this Book, towards the repair of us Church-men in point of morals,) the reparation of a Church-materiall, and erection of that costly piece (of Mosaick or Solomonick work,) the Temple; which flourishes and stands inviolate, when our other Magnificences are desolate, and despised.

These things I have said are high; but yet there is one thing which I admire above all the rest: The right managing of the Fraternall Duty

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duty of reproof is (me thinks) one of the most difficult offices of Christian Prudence. O Lord ! what is then the Ministeriall ? To do it as wee should, is likely to anger a whole world of waspes, to set fire on the earth. This, I have conjectured, was that which made many holy men leave the world, and live in wildernesses ; which, by the way, was not counted by Ancients, an act of Perfection, but of Cowardise and poor spiritednesse : of Flight to shade and shelter, not of Fight in dust and blood, and heat of the day. This Authour had not only got the courage to do this, but the Art of doing this aright.

There was not a man in his
way

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way (be he of what Ranke hee would) that spoke awry (in order to God) but he wip'd his mouth with a modest, grave and Christian reproof: This was Heroicall; Adequate to that Royall Law, Thou shalt in any case reprove thy Brother, and not suffer sin upon him. And that he did this, I have heard from true Reporters, and thou mayst see he had learned it himselfe, else he never had taught it us, as hee does in divers passages of this Book.

His singular Dexterity in sweetning this Art, thou mayst see in the Garb and phrase of his writing. Like a wise Master-builder, he has fet about a forme of Speech,

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Speech, transferred it in a Figure, as if he was all the while learning from another man's mouth or pen, and not teaching any. And whereas we all of us deserved the sharpnesse of Reproofe, ^{ἐλεγχέ}
^{ἀπολόμω}, He saith, He does this, and he does that; whereas, poor men, we did no such thing. This dart of his, thus dipped, pierces the soul.

There is another thing (some will call it a Paradox) which I learned from Him (and Mr. Ferrer) in the Managery of their most cordiall and Christian Friendship. That this may be maintained in vigour and height without the Ceremonies of Visits and Complements; yea, without any Trade of secular

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secular courtesies, meerly in order to spirituall Edification of one another in love. I know they loved each other most entirely, and their very souls cleaved together most intimately, and drove a large stock of Christian Intelligence together long before their deaths: yet saw they not each other in many years, I think, scarce ever, but as Members of one Universitie, in their whole lives.

There is one thing more may be learn'd from these Two (I may say, these Three) also: Namely, That Christian Charity will keep Unity of souls, amidst great differences of Gifts and Opinions. There was Variation considerable in their Indowments:

Dr. J.

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Doctor Jackson had in his youth (as if he then had understood Gods calling) laid his grounds carefully in Arithmetick, Grammer, Philology, Geometry, Rhetorick, Logick, Philosophy, Orientall Languages, Histories, &c. (yea, he had Insight in Heraldry and Hieroglyphicks,) hee made all these serve either as Rubbish under the Foundation, or as drudges and day labourers to Theology. He was copious and definitive in Controversies of all sorts. Master Ferrar was Master of the Westerne Tongues; yet cared not for Criticisnes and curiosities. He was also very modest in points of controversie, and would scarce venture to Opine, even in the points

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points wherein the world censured him possessed. Our Authour was of a middle Temper betwixt, or a Compound of both these; yet having rather more of Master Ferrer in him: And to what he had of him, he added the Art of Divine Poessie, and other polite learning, which so commended him to persons most Eminent in their time, that Doctor Donne inscribed to him a paper of Latine verses in print; and the Lord Bacon having translated some Psalmes into English meetre, sent them with a Dedication prefixed, To his very Good friend, Master GEORGE HERBERT, thinking that he had kept a true decorum in chusing one so fit for the Argument, in respect
of

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of Divinity and Poësy (the one as the Matter, the other as the Stile) that a better choice he could not make.

In summ, To distinguish them by better Resemblances out of the Old and New Testament, and antiquity: Me thinks, Doctor J. has somewhat like the spirit of Jeremy; Saint James, and Salvian. Master Herbert, like David, and other Psalm-men, Saint John, and Prudentius. Master F. like Esay, Saint Luke, and Saint Chrylostome; yet in this diversity, had they such an Harmony of souls as was admirable. For instance, In one who differ'd in some points from them all, yet in him they so agreed all, as
that

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that Master F. out of a great liking of the Man, translated him into English, Master Herbert commented on him, and commended him to use; And Doctor J. allowed him for the Presse, It was Valdesso's 110 Considerations.

It would swell this Preface too much to set down the severall excellencies of our Authour: His consciencious expence of Time, which he ever measured by the pulse, that native watch God has set in every of us. His eminent Temperance, and Frugality, (the two best Purveyors for his Liberality and Beneficence,) his private Fastings, his mortification of the body, his extemporary exercises thereof, at the
c sight

fight or visit of a Charnell House, where every Bone, before the day, rises up in judgement against fleshly lust and pride: at the stroke of a passing bell, when ancient charity used (said he) to run to Church, and assist the dying Christian with prayers and tears (for sure that was the ground of that custome;) and at all occasions he could lay hold of possibly, which he sought with the diligence that others shun and shift them. Besides his carefull, (not scrupulous) observation of appointed Fasts, Lents, and Embers: The neglect and defect of this last, he said, had such influx on the children which the Fathers of the Church did beget at such times,

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as malignant Stars are said to have
over naturall Productions; Chil-
dren of such Parents, as be Fa-
sting and Prayers, being like I-
saak, and Jacob, and Samuel;
most likely to become Children of
the Promise, Wraстlers with God,
and fittest to wear a linnen Ephod.
And with this Fasting he imp'd
his prayers both private and pub-
lick: His private must be left to
God, who saw them in secret; his
publick were the Morning and
Evening Sacrifice of the Church
Liturgie, which he used with
consciencious devotion, not of Cu-
stome, but serious Judgement;
Knowing, 1. That the Sophism
used to make people hate them,
was a solid reason to make men

Of the Life of

of understanding love them; Namely, because taken out of the Masse Book: Taken out, but as gold from drosse, the precious from the vile. The wise Reformers knew Rome would cry Shism, schism, and therefore they kept all they could lawfully keep, being loth to give offence; as our blessed Saviour, being loth to offend the Jews at the great Reformation, kept divers old Elements, and made them new Sacraments and Services, as their frequent Washings he turned into one Baptisme; some service of the Passeover into the Lord's Supper. 2. That the homelinessse and coursenessse, which also was objected, was a great commendation. The Lambes poor
of

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of the Flock are forty, for one grounded Christian ; proportionable must be the care of the Church to provide milk ; that is, plain and easie nourishment for them : and so had our Church done, hoping that stronger Christians, as they abounded in Gifts, so they had such a store of the Grace of Charity, as for their weak Brethren's sakes to be content therewith.

He thought also that a set Liturgy was of great use in respect of those without, whether erring Christians, or unbelieving men. That when we had used our best arguments against their errors or unbelieve, we might shew them a Form wherein we did, and desired they would serve Almighty God

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with us : That we might be able to say, This is our Church, Here would we land you. Thus we believe, see the Creed. Thus we pray, baptize, catechise, celebrate the Eucharist, Marry, Bury, Intreat the sick, &c.

These, besides Unity, and other necessary benefits, he thought grounds sufficient to bear him out in this practise : wherein he ended his life, calling for the Church Prayers a while before his death, saying, None to them, none to them at once both commending them, and his soul to God in them, immediately before his dissolution, as some Martyrs did, Mr. Hullier by name, Vicar of Babram, burnt to death in Cambridge; who
having

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having the Common-Prayer Book in his hand, in stead of a Censor, and using the prayers as incense, offered up himselfe as a whole Burnt Sacrifice to God; with whom the very Book it selfe suffered Martyrdome, when fallen out of his consumed hands, it was by the Executioners thrown into the fire and burnt as an Hereticall Book.

He was moreover so great a Lover of Church-Musick, That he usually called it Heaven upon earth, and attended it a few days before his death. But above all, his chief delight was in the Holy Scripture, One leafe whereof he professed he would not part with, though he might have the whole world

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world in Exchange. That was his wisdom, his comfort, his joy, out of that he took his Motto; LESSE THEN THE LEAST OF ALL GOD'S MERCIES. In that he found the substance, Christ, and in Christ Remission of sins, yea, in his blood he placed the goodnesse of his good works. It is a good Work, (said he of Building a Church,) if it be sprinkled with the Blood of Christ.

This high esteem of the Word of life, as it wrought in himselve a wondrous expression of high Reverence, when ever he either read it himselve, or heard others read it, so it made him equally wonder, that those which pretended such extraordinary love

to

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to Christ Jesus, as many did, could possibly give such leave and liberty to themselves as to hear that word that shall judge us at the last day, without any the least expression of that holy feare and trembling, which they ought to charge upon their souls in private, and in publick, to imprint upon others.

Thus have I with my foul hands soiled this (and the other) fair piece, and worn out thy patience : yet have I not so much as with one dash of a pensill, offered to describe that person of his, which afforded so unusuall a Contesseration of Elegancies, and set of Rarities to the Beholder; nor said I any thing of his Personall Relation,

Of the Life of

tion, as an Husband, to a loving and vertuous Lady; as a Kinsman, Master, &c. yet will I not silence his spirituall love and care of Servants: Teaching Masters this duty, To allow their Servants daily time, wherein to pray privately, and to enioyne them to do it: holding this for true generally, That publick prayer alone to such persons, is no prayer at all.

I have given thee onely these lineaments of his mind, and thou mayest fully serve thy selfe of this Book, in what vertue of his thy soul longeth after. His practice it was, and His Character it is, His as Authour, and His as Object: yet, Lo, the humility of this gracious man! He had small esteem

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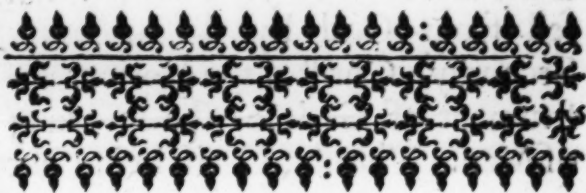
esteem of this Book, and but very little of his Poems. Though God had magnified him with extraordinary Gifts, yet said he, God has broken into my Study, and taken off my Chariot wheels, I have nothing worthy of God. And even this lowlinesse in his own eyes, doth more advance their worth, and his vertues.

I have done, when I have besought the R. Fathers, some Cathedral, Ecclesiasticall, and Academicall men, (which Ranks the modest Anthour meddles not with,) to draw Idæa's for their severall Orders respectively. (Why should Papists (as Timpus) be more carefull or painfull in this kind then we?) If it do no other good,
yet

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yet will it help on in the the way of Repentance, by discovery of former mistakes or neglects ; which is the greatest, if not the onely Good that can probably be hoped for, out of this Tract: which being writ nigh twenty years since, will be lesse subject to misconstruction. The Good Lord prosper it according to the pious intent of the Authour, and hearty wishes of the Prefacer ; who confesses himselfe unworthy to carry out the Dung of Gods Sacrifices.

By Barnabas Oley.



A Priest to the Temple :
 O R,
 The Country PARSON
 his CHARACTER, &c.

CHAP. I.
Of a PASTOR.



PASTOR is the Deputy of Christ for the reducing of Man to the Obedience of God. This definition is evident, and contains the direct steps of Pastorall
 B Duty,

Duty and Auctority. For first, Man fell from God by disobedience. Secondly, Christ is the glorious instrument of God for the revoking of Man. Thirdly, Christ being not to continue on earth, but after hee had fulfilled the work of Reconciliation, to be received up into heaven, he constituted Deputies in his place, and these are Priests. And therefore S^t. Paul in the beginning of his Epistles, professeth this: and in the first to the *Colossians* plainly avoucheth, that he *fills up that which is behinde of the afflictions of Christ in his flesh, for his Bodie's sake, which is the Church*. Wherein is contained the complete definition of a Minister. Out of this Chartre of the Priesthood may be plainly gathered both the Dignity thereof, and the Duty: The Dignity, in that a Priest may do that which Christ did, and by his auctority, and as his Vicegerent. The Duty, in that a Priest

is

is to do that which Christ did, and after his manner, both for Doctrine and Life.

CHAP. II.

Their Diversities.

OF Pastors (intending mine own Nation only, and also therein setting aside the Reverend Prelates of the Church, to whom this discourse ariseth not) some live in the Universities, some in Noble houses, some in Parishes residing on their Cures. Of those that live in the Universities, some live there in office, whose rule is that of the Apostle; Rom. 12. 6. *Having gifts differing, according to the grace that is given to us, whether prophecy, let us prophecy according to the proportion of faith; or ministry, let us wait*

on our ministring; or he that teacheth, on teaching, &c. he that ruleth, let him do it with diligence, &c. Some in a preparatory way, whose aim and labour must be not only to get knowledg, but to subdue and mortifie all lusts and affections: and not to think, that when they have read the Fathers, or Schoolmen, a Minister is made, and the thing done. The greatest and hardest preparation is within: For, *Unto the ungodly, saith God, Why dost thou preach my Laws, and takest my Covenant in thy mouth? Psal. 50. 16.* Those that live in Noble Houses are called Chaplains, whose duty and obligation being the same to the Houses they live in, as a Parsons to his Parish, in describing the one (which is indeed the bent of my Discourse) the other will be manifest. Let not Chaplains think themselves so free, as *many of them do*, and because they have different Names, think their Office different

ferent. Doubtlesse they are Parsons of the families they live in, and are entertained to that end, either by an open, or implicite Covenant. Before they are in Orders, they may be received for Companions, or discourfers; but after a man is once Minister, he cannot agree to come into any house, where he shall not exercise what he is, unlesse he forsake his plough, and look back. Wherefore they are not to be over-submissive, and base, but to keep up with the Lord and Lady of the house, and to preserve a boldness with them and all, even so farre as reproofe to their very face, when occasion calls, but seasonably and discreetly. They who do not thus, while they remember their earthly Lord, do much forget their heavenly; they wrong the Priesthood, neglect their duty, and shall be so farre from that which they seek with their over-submissiveness, and cringings, that they shall

ever be despised. They who for the hope of promotion neglect any necessary admonition, or reproofe, sell (with *Judas*) their Lord and Master.

CHAP. III.

The Parsons Life.

THe Countrey Parson is exceeding exact in his Life, being holy, just, prudent, temperate, bold, grave in all his wayes. And because the two highest points of Life, wherein a Christian is most seen, are Patience, and Mortification; Patience in regard of afflictions, Mortification in regard of lusts and affections, and the stupifying and deading of all the clamarous powers of the soul, therefore he hath thoroughly studied

studied these, that he may be an absolute Master and commander of himself, for all the purposes which God hath ordained him. Yet in these points he labours most in those things which are most apt to scandalize his Parish. And first, because Countrey people live hardly, and therefore as feeling their own sweate, and consequently knowing the price of mony, are offended much with any, who by hard usage increase their travell, the Countrey Parson is very circumspect in avoiding all covetousnesse, neither being greedy to get, nor niggardly to keep, nor troubled to lose any worldly wealth; but in all his words and actions slighting, and disesteeming it, even to a wondring, that the world should so much value wealth, which in the day of wrath hath not one dramme of comfort for us. Secondly because Luxury is a very visible sinne, the Parson

is very carefull to avoid all the kinds thereof, but especially that of drinking, because it is the most popular vice; into which if he come, *he prostitutes himself* both to shame, and sin, and by having *fellowship, with the unfruitfull works of darknesse*, he disableth himself of authority *to reprove them*: For sins make all equall, whom they finde together; and then they are worst, who ought to be best. Neither is it for the servant of Christ to haunt Innes, or Tavernes, or Ale-houses, *to the dishonour of his person and office*. The Parson doth not so, but orders his Life in such a fashion, that when death takes him, as the Jewes and *Jesus* did Christ, he may say as He did, *I sate daily with you teaching in the Temple*. Thirdly, because Countrey people (as indeed all honest men) do much esteem their word, it being the Life of buying, and selling, and dealing in the world; there-

therfore the Parson is very strict in keeping his word, though it be to his own hinderance, as knowing, that if he be not so, he wil quickly be discovered, and disregarded: neither will they beleeve him in the pulpit, whom they cannot trust in his Conversation. As for oaths, and apparell, the disorders thereof are also very manifest. The Parsons yea is yea, and nay nay; and his apparrell plaine, but reverend, and clean, without spots, or dust, or smell; the purity of his mind breaking out, and dilating it selte even to his body, cloaths, and habitation.

CHAP. III.

The Parsons Knowledge.

THe Countrey Parson is full of all knowledg. They say, it is an ill Mason that refuseth any stone: and there is no knowledg, but, in a skilfull hand, serves either positively as it is, or else to illustrate some other knowledge. He condescends even to the knowledge of tillage, and pastorage, and makes great use of them in teaching, because people by what they understand, are best led to what they understand not. But the chief and top of his knowledge consists in the book of books, the storehouse and magazene of life and comfort, the holy Scriptures. There he sucks, and lives. In the Scriptures hee findes

findes four things ; Precepts for life, Doctrines for knowledge, Examples for illustration, and Promises for comfort : These he hath digested severally. But for the understanding of these ; the means he useth are first, a holy Life, remembering what his Master saith, that if any do Gods will, he shall know of the Doctrine, *John 7.* and assuring himself, that wicked men, however learned, do not know the Scriptures, because they feel them not, and because they are not understood but with the same Spirit that writ them. The second means is prayer, which if it be necessary even in temporall things, how much more in things of another world, where the well is deep, and we have nothing of our selves to draw with ? Wherefore he ever begins the reading of the Scripture with some short inward ejaculation, as, *Lord, open mine eyes, that I may see the wondrous things*

things of thy Law. &c. The third means is a diligent Collation of Scripture with Scripture. For all Truth being consonant to it self, and all being penn'd by one and the self-same Spirit, it cannot be, but that an industrious, and judicious comparing of place with place must be a singular help for the right understanding of the Scriptures. To this may be added the consideration of any text with the coherence thereof, touching what goes before, and what follows after, as also the scope of the Holy Ghost. When the Apostles would have called down fire from Heaven, they were reprov'd, as ignorant of what spirit they were. For the Law required one thing, and the Gospel another: yet as diverse, not as repugnant: therefore the spirit of both is to be considered, and weigh'd. The fourth means are Commenters and fathers, who have handled the places controverted, which the Parson by

no means refuseth. As he doth not so study others, as to neglect the grace of God in himself, and what the Holy Spirit teacheth him; so doth he assure himself, that God in all ages hath had his servants, to whom he hath revealed his Truth, as well as to him; and that as one Countrey doth not bear all things, that there may be a Commerce; so neither hath God opened, or will open all to one, that there may be a traffick in knowledg between the servants of God, for the planting both of love, and humility. Wherefore he hath one Comment at least upon every book of Scripture, and ploughing with this, and his own meditations, he enters into the secrets of God treasured in the holy Scripture.

CHAP.

CHAP. V.

*The Parsons Accessary
Knowledges.*

THe Countrey Parson hath read the Fathers also, and the Schoolmen, and the later Writers, or a good proportion of all, out of all which he hath compiled a book, and body of Divinity, which is the storehouse of his Sermons, and which he preacheth all his Life; but diversly clothed, illustrated, and enlarged. For though the world is full of such composures, yet every mans own is fittest, readiest, and most savory to him. Besides, this being to be done in his younger and preparatory times, it is an honest joy ever after to looke upon his well spent
houres.

houres. This Body he made by way of expounding the Church Catechisme, to which all divinity may easily be reduced. For it being indifferent in it selfe to choose any Method, that is best to be chosen, of which there is likelyest to be most use. Now Catechizing being a work of singular, and admirable benefit to the Church of God, and a thing required under Canonically obedience, the expounding of our Catechisme must needs be the most usefull forme. Yet hath the Parson, besides this laborious work, a slighter forme of Catechizing, fitter for country people; according as his audience is, so he useth one, or other; or sometimes both, if his audience be intermixed. He greatly esteemes also of cases of conscience, wherein he is much versed. And indeed, herein is the greatest ability of a Parson to lead his people exactly in the wayes of Truth, so that they
neither

16 *The Parson's Accessary &c.*

neither decline to the right hand, nor to the left. Neither let any think this a slight thing. For every one hath not digested, when it is a sin to take something for money lent, or when not; when it is a fault to discover anothers fault, or when not; *when the affections of the soul in desiring and procuring increase of means, or honour, be a sin of covetousnes or ambition, and when not; when the appetites of the body in eating, drinking, sleep, and the pleasure that comes with sleep, be sins of gluttony, drunkenness, sloath, lust, and when not, and so in many circumstances of actions.* Now if a shepherd know not which grass will bane, or which not, how is he fit to be a shepherd? Wherefore the Parson hath throughly canvassed all the particulars of humane actions, at least all those which he observeth are most incident to his Parish.

CHAP.

CHAP. VI.

The Parson praying.

THe Countrey Parson, when he is to read divine services, composeth himselfe to all possible reverence; lifting up his heart and hands, and eyes, and using all other gestures which may expresse a hearty, and unfeyned devotion. This he doth, first, as being truly touched and amazed with the Majesty of God, before whom he then presents himself; yet not as himself alone, but as presenting with himself the whole Congregation, whose sins he then beares, and brings with his own to the heavenly altar to be bathed, and washed in the sacred Laver of Christs blood. Secondly, as this is the true reason of his inward feare, so

so he is content to expresse this outwardly to the utmost of his power; that being first affected himself, hee may affect also his people, knowing that no Sermon moves them so much to a reverence, which they forget againe, when they come to pray, as a devout behaviour in the very act of praying. Accordingly his voyce is humble, his words treatable, and slow; yet not so slow neither, as to let the fervency of the supplicant hang and dy between speaking, but with a grave liveliness, between fear and zeal, pausing yet pressing, he performs his duty. Besides his example, he having often instructed his people how to carry themselves in divine service, exacts of them all possible reverence, by no means enduring either talking, or sleeping, or gazing, or leaning, or halfe-kneeling, or any undutifull behaviour in them, but causing them, when they sit, or stand, or kneel, to do all
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in a strait, and steady posture, as attending to what is done in the Church, and every one, man, and child, answering aloud both Amen, and all other answers, which are on the Clerks and peoples part to answer; which answers also are to be done not in a hudling, or slubbering fashion, gaping, or scratching the head, or spitting even in the midst of their answer, but gently and pausably, thinking what they say; so that while they answer, *As it was in the beginning*, &c. they meditate as they speak, that God hath ever had his people, that have glorified him as well as now, and that he shall have so for ever. And the like in other answers. This is that which the Apostle calls a reasonable service, *Rom*, 12. when we speak not as Parrats, without reason, or offer up such sacrifices as they did of old, which was of beasts devoyd of reason; but when we use our reason, and apply our powers to the service

service of him, that gives them. If there be any of the gentry or nobility of the Parish, who sometimes make it a piece of state not to come at the beginning of service with their poor neighbours, but at mid-prayers, both to their own loss, and of theirs also who gaze upon them when they come in, and neglect the present service of God, he by no means suffers it, but after divers gentle admonitions, if they persevere, he causes them to be presented: or if the poor Church-wardens be affrighted with their greatness, notwithstanding his instruction that they ought not to be so, but even to let the world sinke, so they do their duty; he presents them himself, only protesting to them, that not any ill will draws him to it, but the debt and obligation of his calling, being to obey God rather then men.

CHAP.

CHAP. VII.

The Parson preaching.

THe Countrey Parson preacheth constantly, the pulpit is his joy and his throne: if he at any time intermit, it is either for want of health, or against some great Festivall, that he may the better celebrate it, or for the variety of the hearers, that he may be heard at his returne more attentively. When he intermits, he is ever very well supplied by some able man who treads in his steps, and will not throw down what he hath built; whom also he intreats to press some point, that he himself hath often urged with no great success, that so in the mouth of two or three witnesses the truth may be more established.

shed. When he preacheth, he procures attention by all possible art, both by earnestnesse of speech, it being naturall to men to think, that where is much earnestness, there is somewhat worth hearing; and by a diligent, and busy cast of his eye on his auditors, with letting them know, that he observes who marks, and who not; and with particularizing of his speech now to the younger sort, then to the elder, now to the poor, and now to the rich. This is for you, and This is for you; for particulars ever touch, and awake more then generalls. Herein also he serves himselfe of the judgements of God, as of those of antient times, so especially of the late ones; and those most, which are nearest to his Parish; for people are very attentive at such discourses, and think it behoves them to be so, when God is so neer them, and even over their heads. Sometimes he tells them
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stories, and sayings of others, according as his text invites him; for them also men heed, and remember better then exhortations; which though earnest, yet often dy with the Sermon, especially with Country people; which are thick, and heavy, and hard to raise to a poynt of Zeal, and fervency, and need a mountaine of fire to kindle them; but stories and sayings they will well remember. He often tels them, that Sermons are dangerous things, that none goes out of Church as he came in, but either better, or worse, that none is careless before his Judg, and that the word of God shal Judge us. By these and other means the Parson procures attention; but the character of his Sermon is Holiness; he is not witty, or learned, or eloquent, but Holy. A Character, that *Hermogenes* never dream'd of, and therefore he could give no precepts thereof.

But

24 *The Parson Preaching.*

But it is gained first, by choosing texts of Devotion, not Controversie, moving and ravishing texts, whereof the Scriptures are full. Secondly, by dipping, and seasoning all our words and sentences in our hearts, before they come into our mouths, truly affecting, and cordially expressing all that we say; so that the auditors may plainly perceive that every word is hart-deep. Thridly, by turning often, and making many Apostrophes to God, as, Oh Lord bleesse my people, and teach them this point; or, Oh my Master, on whose errand I come, let me hold my peace, and doe thou speak thy selfe; for thou art Love, and when thou teachest, all are Scholers. Some such irradiations scatteringly in the Sermon, carry great holiness in them. The Prophets are admirable in this. So Isa. 64. *Oh that thou wouldst rent the Heavens, that thou wouldst come down,*
&c.

&c. And *Jeremy*, Chapt. 10. after he had complained of the desolation of *Israel*, turnes to God suddenly, *Oh Lord, I know that the way of man is not in himself*, &c. Fourthly, by frequent wishes of the peoples good, and joying therein, though he himself were with Saint *Paul* even sacrificed upon the service of their faith. For there is no greater sign of holinesse, then the procuring, and rejoycing in anothers good. And herein St *Paul* excelled in all his Epistles. How did he put the *Romans* in all his prayers? *Rom.* 1.9. And ceased not to give thanks for the *Ephesians*, *Eph.* 1.16. And for the *Corinthians*, chap. 1.4. And for the *Philippians* made request with joy *ch.* 1.4. And is in contention for them whither to live, or dy; be with them, or Christ, *verse* 23. which, setting aside his care of his Flock, were a madnesse to doubt of. What an admirable Epistle is the

second to the *Corinthians* ? how full of affections ? he joyes, and he is sorry, he grieves, and he gloryes, never was there such care of a flock expressed, save in the great shepherd of the fold, who first shed teares over *Jerusalem*, and afterwards blood. Therefore this care may be learn'd there, and then woven into Sermons, which will make them appear exceeding reverend, and holy. Lastly, by an often urging of the presence, and majesty of God, by these, or such like speeches. Oh let us all take heed what we do, God sees us, he sees whether I speak as I ought, or you hear as you ought, he sees hearts, as we see faces : he is among us ; for if we be here, hee must be here, since we are here by him, and without him could not be here. Then turning the discourse to his Majesty, And he is a great God, and terrible, as great
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in mercy, so great in judgement: There are but two devouring elements, fire, and water, he hath both in him; His voyce is as the sound of many waters, *Revelations* 1. And he himselfe is a consuming fire, *Hebrews* 12. Such discourses shew very Holy. The Parsons Method in handling of a text consists of two parts; first, a plain and evident declaration of the meaning of the text; and secondly, some choyce Observations drawn out of the whole text, as it lyes entire, and unbroken in the Scripture it self. This he thinks naturall, and sweet, and grave. Whereas the other way of crumbling a text into small parts, as, the Person speaking, or spoken to, the subject, and object, and the like, hath neither in it sweetnesse, nor gravity, nor variety, since the words apart are not Scripture, but a dictionary, and may be con-

sidered alike in all the Scripture. The Parson exceed's not an hour in preaching, because all ages have thought that a competency, and he that profits not in that time, will lesse afterwards, the same affection which made him not profit before, making him then weary, and so he grows from not relishing, to loathing.

CHAP. VIII.

The Parson on Sundays.

THe Country Parson, as soon as he awakes on Sunday morning, presently falls to work, and seems to himselfe so as a Market-man is, when the Market day comes, or a shop-keeper, when customers use to come in. His thoughts are full of making

king the best of the day, and contriving it to his best gaines. To this end, besides his ordinary prayers, he makes a peculiar one for a blessing on the exercises of the day, That nothing befall him unworthy of that Majesty before which he is to present himself, but that all may be done with reverence to his glory, and with edification to his flock, humbly beseeching his Master, that how or whenever he punish him, it be not in his Ministry: then he turnes to request for his people, that the Lord would be pleased to sanctifie them all, that they may come with holy hearts, and awfull mindes into the Congregation, and that the good God would pardon all those, who come with lesse prepared hearts then they ought. This done, he sets himself to the Consideration of the duties of the day, and if there be any extraordinary addition to the customary exercises,

ercises, either from the time of the year, or from the State, or from God by a child born, or dead, or any other accident, he contrives how and in what manner to induce it to the best advantage. Afterwards when the hour calls, with his family attending him, he goes to Church, at his first entrance *humbly adoring, and worshipping the invisible majesty, and presence of Almighty God*, and blessing the people either openly, or to himselfe. Then having read divine Service twice fully, and preached in the morning, and catechized in the afternoone, he thinks he hath in some measure, according to poor, and fraile man, discharged the publick duties of the Congregation. The rest of the day he spends either in reconciling neighbours that are at variance, or in visiting the sick, or in exhortations to some of his flock by themselves, whom his Sermons cannot, or doe
not

not reach. And every one is more awaked, when we come, and say, Thou art the man. This way he findes exceeding usefull, and winning; and these exhortations he calls his privy purse, even as Princes have theirs, besides ther publick disbursements. At night he thinks it a very fit time, both sutable to the joy of the day, and without hinderance to publick duties, either to entertaine some of his neighbours, or to be entertained of them, where he takes occasion to discourse of *such things as are both profitable, and pleasant, and to raise up their mindes to apprehend Gods good blessing to our Church, and State; that order is kept in the one, and peace in the other, without disturbance, or interruption of publick divinie offices.* As he opened the day with prayer, so he closeth it, humbly beseeching the Almighty to pardon and accept our poor services, and to improve them, that

we may grow therein, and that our feet may be like hindes feet ever climbing up higher, and higher unto him.

CHAP. IX.

The Parson's state of Life.

THe Country Parson considering that virginity is a higher state then Matrimony, and that the Ministry requires the best and highest things, is rather unmarried, then married. But yet as the temper of his body may be, or as the temper of his Parish may be, where he may have occasion to converse with women, and that among suspicious men, *and other like circumstances considered*, he is rather married then unmarried. Let him communicate the thing often by

by prayer unto God, and as his grace shall direct him, so let him proceed. If he be unmarried, and keepe house, he hath not a woman in his house, but findes opportunities of having his meat dress'd and other services done by men-servants at home, and his linnen washed abroad. If he be unmarried, and sojourne, he never talkes with any woman alone, but in the audience of others, and that seldom, and then also in a serious manner, never jestingly or sportfully. *He is very circumspect in all companyes, both of his behaviour, speech, and very looks, knowing himself to be both suspected, and envyed.* If he stand steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep himself a virgin, he spends his dayes in fasting and prayer, and bleisseth God for the gift of continency, knowing that it can no way be preserved, but only by those

34 The Parson's state of life.

means, by which at first it was obtained. He therefore thinkes it not enough for him to observe the fasting dayes of the Church, and the dayly prayers enjoyned him by auctority, which he observeth out of humble conformity, and obedience; but adds to them, out of choyce and devotion, some other dayes for fasting, and hours for prayers; and by these hee keeps his body tame, serviceable, and healthfull; and his soul fervent, active, young, and lusty as an eagle. He often readeth the Lives of the Primitive Monks, Hermits, and virgins, and wondreth not so much at their patient suffering, and cheerfull dying under persecuting Emperours, (though that indeed be very admirable) as at their daily temperance, abstinence, watchings, and constant prayers, and mortifications in the times of peace and prosperity. To put on the profound humility, and the exact temperance of our Lord Jesus, with other

other exemplary vertues of that sort, and to keep them on in the sunshine, and noone of prosperity, he findeth to be as necessary, and as difficult at least, as to be cloathed with perfect patience, and Christian fortitude in the cold midnight stormes of persecution and aduersity. He keepeth his watch and ward, night and day against the proper and peculiar temptations of his state of Life, which are principally these two, Spirituall pride, and Impurity of heart: against these ghostly enemies he girdeth up his loynes, keepes the imagination from roving, puts on the whole Armour of God, and by the vertue of the shield of faith, he is not afraid of the pestilence that walketh in darken esse, [carnall impurity,] nor of the sicknesse that destroyeth at noone day, [Ghostly pride and self-conceite.] Other temptations he hath, which, like mortall enemies, may sometimes disquiet him likewise; for the humane soule being bounded, and kept in in her sensitive

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sitive faculty, will runne out more
 or lesse in her intellectuall. Original
 concupisence is such an active
 thing, by reason of continuall inward,
 or outward temptations, that it is e-
 ver attempting, or doing one mischief
 or other. Ambition, or untimely de-
 sire of promotion to an higher state, or
 place, under colour of accommodation,
 or necessary provision, is a common tem-
 ptation to men of any eminency, especial-
 ly being single men. Curiosity in prying
 into high speculative and unprofitable
 questions, is another great stumbling
 block to the holinesse of Scholers. These
 and many other spirituall wickednesses
 in high places doth the Parson fear, or
 experiment, or both; and that much
 more being single, then if he were mar-
 ried; for then commonly the stream of
 temptations is turned another way, into
 Covetousnesse, Love of pleasure,
 or ease, or the like. If the Parson be
 unmarried, and means to continue so,
 he doth at least, as much as hath been
 said.

said. If he be marryed, the choyce of his wife was made rather by his eare, then by his eye; his judgement, not his affection found out a fit wife for him, whose humble, and liberall disposition he preferred before beauty, riches, or honour. *He knew that (the good instrument of God to bring women to heaven) a wise and loving husband could out of humility, produce any speciall grace of faith, patience, meeknesse, love, obedience, &c. and out of liberality, make her fruitfull in all good works.* As hee is just in all things, so is he to his wife also, counting nothing so much his owne, as that he may be unjust unto it. Therefore he gives her respect both afore her sevants, and others, and halfe at least of the government of the house, reserving so much of the affaires, as serve for a diversion for him; yet never so giving over the raines, but that he sometimes looks how things go, demand-

manding an account, but not by the way of an account. And this must bee done the oftner, or the feldomer, according as hee is satisfied of his Wifes discretion.

CHAP. X.

The Parson in his house.

THe Parson is very exact in the governing of his house, making it a copy and modell for his Parish. He knows the temper, and pulse of every person in his house, and accordingly either meets with their vices, or advanceth their vertues. His wife is either religious, or night and day he is winning her to it. In stead of the qualities of the world, he requires onely three of her; first, a trayning up of her

her children and mayds in the fear of God, with prayers, and catechizing, and all religious duties. Secondly, a curing, and healing of all wounds and sores with her owne hands; which skill either she brought with her, or he takes care she shall learn it of some religious neighbour. Thirdly, a providing for her family in such sort, as that neither they want a competent sustentation, nor her husband be brought in debt. His children he first makes Christians, and then Common-wealths-men; the one he owes to his heavenly Countrey, the other to his earthly, having no title to either, except he do good to both. Therefore having seasoned them with all Piety, not only of words in praying, and reading; but in actions, in visiting other sick children, and tending their wounds, and sending his charity by them to the poor, and sometimes giving them a little mony to do it of them-

themselves, that they get a delight in it, and enter favour with God, who weighs even childrens actions.

1 King. 14. 12, 13. He afterwards turnes his care to fit all their dispositions with some calling, not sparing the eldest, but giving him the prerogative of his Fathers profession, which happily for his other children he is not able to do. Yet in binding them prentices (in case he think fit to do so) he takes care not to put them into vain trades, and unfitting the reverence of their Fathers calling, such as are tavernes for men, and lace-making for women; because those trades, for the most part, serve but the vices and vanities of the world, which he is to deny, and not augment. However, he resolves with himself never to omit any present good deed of charity, in consideration of providing a stock for his children; but assures himself, that mony thus lent to God, is placed su-

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rer for his childrens advantage, then if it were given to the Chamber of *London*. Good deeds, and good breeding, are his two great stocks for his children; if God give any thing above those, and not spent in them, he bleſſeth God, and lays it out as he ſees cauſe. His ſervants are all religious, and were it not his duty to have them ſo, it were his profit, for none are ſo well ſerved, as by religious ſervants, both becauſe they do beſt, and becauſe what they do, is bleſſed, and proſpers. After religion, he teacheth them, that three things make a compleate ſervant, Truth, and Diligence, and Neatneſſe, or Cleanlineſſe. Thoſe that can read, are allowed times for it, and thoſe that cannot, are taught; for all in his houſe are either teachers or learners, or both, ſo that his family is a Schoole of Religion, and they all account, that to teach the ignorant is the greateſt almes.

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Even the wals are not idle, but something is written, or painted there, which may excite the reader to a thought of piety; especially the 101 *Psalm*, which is expressed in a fayre table, as being the rule of a family. And when they go abroad, his wife among her neighbours is the beginner of good discourses, his children among children, his servants among other servants; so that as in the house of those that are skill'd in Musick, all are Musicians; so in the house of a Preacher, all are preachers. He suffers not a ly or equivocation by any means in his house, but counts it the art, and secret of governing to preserve a directinesse, and open plainnesse in all things; so that all his house knowes, that there is no help for a fault done, but confession. He *himselfe*, or his *Wife*, takes account of Sermons, and how every one profits, comparing this yeer with the last: and besides the common

mon prayers of the family, he straitly requires of all to pray by themselves before they sleep at night, and stir out in the morning, and knows what prayers they say, and till they have learned them, makes them kneel by him; esteeming that this private praying is a more voluntary act in them, then when they are called to others prayers, and that, which when they leave the family, they carry with them. He keeps his servants between love, and fear, according as hee findes them; but generally he distributes it thus, To his Children he shewes more love then terrour, to his servants more terrour then love; but an old good servant boards a child. The furniture of his house is very plain, but clean, whole, and sweet, as sweet as his garden can make; for he hath no mony for such things, charity being his only perfume, which deserves cost when he can spare it. His fare is plain, and com-

common, but wholsome, what hee hath, is little, but very good ; it consisteth most of mutton, beefe , and veal, if he addes any thing for a great day, or a stranger, his garden or orchard supplyes it, or his barne, and back-side : he goes no further for any entertainment, lest he goe into the world, esteeming it absurd, that he should exceed, who teacheth others temperance. But those which his home produceth, he refuseth not, as coming cheap, and easie, and arising from the improvement of things, which otherwise would be lost. Wherein he admires and imitates the wonderfull providence and thrift of the great householder of the world: for there being two things, which as they are, are unuseful to man, the one for smallnesse, as crums, and scattered corn, and the like ; the other for the foulnesse, as wash, and durt, and things thereinto fallen ; God hath provided

ded Creatures for both; for the first, Poultry; for the second, swine. These save man the labour, and doing that which either he could not do, or was not fit for him to do, by taking both sorts of food into them, do as it were dresse and prepare both for man in themselves, by growing themselves fit for his table. The Parson in his house observes fasting dayes; and particularly, as Sunday is his day of joy, so Friday his day of Humiliation, which he celebrates not only with abstinence of diet, but also of company, recreation, and all outward contentments; and besides, with confession of sins, and all acts of Mortification. Now fasting dayes containe a treble obligation; first, of eating lesse that day, then on other dayes; secondly, of eating no pleasing, or over-nourishing things, as the Israelites did eate sowre herbs: Thirdly, of eating no flesh, which is but the determination of the
second

second rule by Authority to this particular. The two former obligations are much more essentiall to a true fast, then the third and last; and fasting dayes were fully performed by keeping of the two former, had not Authority interposed: so that to eat little, and that unpleasant, is the naturall rule of fasting, although it be flesh. For since fasting in Scripture language is an afflicting of our souls, if a peece of dry flesh at my table be more unpleasant to me, then some fish there, certainly to eat the flesh, and not the fish, is to keep the fasting day naturally. And it is observable, that the prohibiting of flesh came from hot Countreys, where both flesh alone, and much more with wine, is apt to nourish more then in cold regions, and where flesh may be much better spared; and with more safety then elsewhere, where both the people and the drink being cold and flegmatick,

mattick, the eating of flesh is an antidote to both. For it is certaine, that a weak stomack being preposessed with flesh, shall much better brooke and bear a draught of beer, then if it had taken before either fish, or rootes, or such things; which will discover it selfe by spitting, and rheume, or flegme. To conclude, the Parson, if he be in full health, keeps the three obligations, eating fish, or roots, and that for quantity little, for quality unpleasant. If his body be weak and obstructed, as most Students are, he cannot keep the last obligation, nor suffer others in his house that are so, to keep it; but only the two former, which also in diseases of exinanition (as consumptions) must be broken: For meat was made for man, not man for meat. To all this may be added, not for emboldening the unruly, but for the comfort of the weak, that not onely sicknesse breaks these obligations

ligations of fasting, but sicklineſſe alſo. For it is as unnatural to do any thing, that leads me to a ſickneſſe, to which I am inclined, as not to get out of that ſickneſſe, when I am in it, by any diet. One thing is evident, that an Engliſh body, and a Students body, are two great obſtructed veſſels, and there is nothing that is food, and not phiſick, which doth leſſe obſtruct, then fleſh moderately taken; as being immoderately taken, it is exceeding obſtructive. And obſtructions are the cauſe of moſt diſeaſes.

CHAP. XI.

The Parson's Courtesie.

THe Countrey Parson owing a debt of Charity to the poor, and of Courtesie to his other parishioners, he so distinguisheth, that he keeps his money for the poor, and his table for those that are above Alms. Not but that the poor are welcome also to his table, whom he sometimes purposely takes home with him, setting them close by him, and carving for them, both for his own humility, and their comfort, who are much cheered with such friendlineses. But since both is to be done, the better sort invited, and meaner relieved, he chooseth rather to give the poor
D money,

money, which they can better employ to their own advantage, and suitably to their needs, and then so much given in meat at dinner. Having then invited some of his Parish, hee taketh his times to do the like to the rest; so that in the compasse of the year, hee hath them all with him, because country people are very observant of such things, and will not be perswaded, but being not invited, they are hated. Which perswasion the Parson by all means avoyds, knowing that where there are such conceits, there is no room for his doctrine to enter. Yet doth hee ofteneft invite those, whom hee sees take best courses, that so both they may be encouraged to persevere, and others spurred to do well, that they may enjoy the like courtesie. For though he desire, that all should live well, and virtuously, not for any reward of his, but

but for vertues sake ; yet that will not be so : and therefore as God , although we should love him onely for his own sake , yet out of his infinite pity hath set forth heaven for a reward to draw men to Piety , and is content , if at least so , they will become good. So the Countrey Parson , who is a diligent observer , and tracker of Gods wayes , sets up as many encouragements to goodnesse as he can , both in honour , and profit , and fame ; that he may , if not the best way , yet any way , make his Parish good.

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CHAP.

CHAP. XII.

The Parson's Charity.

THe Countrey Parson is full of Charity; it is his predominant element. For many and wonderfull things are spoken of thee, thou great Vertue. To Charity is given the covering of sins, *1 Pet. 4. 8.* and the forgiveness of sins, *Matthew 6. 14. Luke 7. 47.* the fulfilling of the Law, *Romans 13. 10.* The life of faith, *James 2. 26.* The blessings of this life, *Proverbs 22. 9. Psalm 41. 2.* And the reward of the next, *Matth. 25. 35.* In brief, it is the body of Religion, *John 13. 35.* And the top of Christian virtues, *1 Corin. 13.* Wherefore all his works relish of Charity. When he riseth in the mor-

morning, he bethinketh himselfe what good deeds he can do that day, and presently doth them; counting that day lost, wherein he hath not exercised his Charity. He first considers his own Parish, and takes care, that there be not a begger, or idle person in his Parish, but that all bee in a competent way of getting their living. This he affects either by bounty, or perswasion, or by authority, making use of that excellent statute, which bindes all Parishes to maintaine their own. If his Parish be rich, he exacts this of them; if poor, and he able, he easeth them therein. But he gives no set pension to any; for this in time will lose the name and effect of Charity with the poor people, though not with God: for then they will reckon upon it, as on a debt; and if it be taken away, though justly, they will murmur, and repine as much, as he that is disseized of his own inheritance.

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tance. But the Parson having a double aime; and making a hook of his Charity, causeth them still to depend on him; and so by continuall, and fresh bounties, unexpected to them, but resolved to himself, hee wins them to praise God more, to live more religiously, and to take more paines in their vocation, as not knowing when they shal be relieved; which otherwise they would reckon upon, and turn to idlenesse. Besides this generall provision, he hath other times of opening his hand; as at great Festivals, and Communions; not suffering any that day that hee receives, to want a good meal suting to the joy of the occasion. But specially; at hard times, and dearths, he even parts his Living, and life among them, giving some corn outright, and selling other at under rates; and when his own stock serves not, working those that are able to the same charity, still pressing it in the pulpit,

pulpit, and out of the pulpit, and never leaving them, till he obtaine his desire. Yet in all his Charity, he distinguisheth, giving them most, who live best, and take most paines, and are most charged : So is his charity in effect a Sermon. After the consideration of his own Parish, he enlargeth himself, if he be able, to the neighbour-hood; for that also is some kind of obligation; so doth he also to those at his door, whom God puts in his way, and makes his neighbours. But these he helps not without some testimony, except the evidence of the misery bring testimony with it. For though these testimonies also may be falsified, yet considering that the Law allows these in case they be true, but allows by no means to give without testimony, as he obeys Authority in the one, so that being once satisfied, he allows his Charity some blindness in the other; especially, since of the two

commands, we are more enjoined to be charitable, then wise. But evident miseries have a naturall privilege, and exemption from all law. When-ever hee gives any thing, and sees them labour in thanking of him, he exacts of them to let him alone, and say rather, God be praised, God be glorified; that so the thanks may go the right way, and thither onely, where they are onely due. So doth hee also before giving make them say their Prayers first, or the Creed, and ten Commandments, and as he finds them perfect, rewards them the more. For other givings are lay, and secular, but this is to give like a Priest.

CHAP.

CHAP. XIII.

The Parson's Church.

THe Countrey Parson hath a speciall care of his Church, that all things there be decent, and befitting his Name by which it is called. Therefore first he takes order, that all things be in good repair; as walls plaistered, windows glazed, floore paved, seats whole, firm, and uniform, especially that the Pulpit, and Deck, and Communion Table, and Font be as they ought, for those great duties that are performed in them. Secondly, that the Church be swept, and kept cleane without dust, or Cobwebs, and at great festivalls strawed, and stuck with boughs, and perfumed with incense.

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cense. Thirdly, That there be fit, and proper texts of Scripture every where painted, and that all the painting be grave, and reverend, not with light colours, or foolish anticks. Fourthly, That all the books appointed by Authority be there, and those not torne, or fouled, but whole; and clean, and well bound; and that there be a fitting, and sightly Communion Cloth " of fine
" linnen, with an handsome, and
" seemly Carpet of good and cost-
" ly Stuffle, or Cloth, and all kept
" sweet and clean, in a strong and
" decent chest, with a Chalice,
" and Cover, and a Stoop, or Fla-
" gon; and a Bason for Almes and
" offerings; besides which, he hath
" a Poor-mans Box conveniently
" seated, to receive the charity
" of well minded people; and to
" lay up treasure for the sick and
" needy. And all this he doth,

not

not as out of necessity, or as putting a holiness in the things, but as desiring to keep the middle way between superstition, and slovenliness, and as following the Apostles two great and admirable Rules in things of this nature: The first whereof is, *Let all things be done decently, and in order*: The second, *Let all things be done to edification*, 1 Cor. 14. For these two rules comprize and include the double object of our duty, God, and our neighbour; the first being for the honour of God; the second for the benefit of our neighbor. So that they excellently score out the way, and fully, and exactly contain, even in externall and indifferent things, what course is to be taken; and put them to great shame, who deny the Scripture to be perfect.

CHAP.

CHAP. XIV.

The Parson in Circuit.

THe Countrey Parson upon the afternoons in the week-days, takes occasion sometimes to visite in person, now one quarter of his Parish, now another. For there he shall find his flock most naturally as they are, wallowing in the midst of their affairs: whereas on Sundays it is easie for them to compose themselves to order, which they put on as their holy-day cloathes, and come to Church in frame, but commonly the next day put off both. When he comes to any house, first he blesteth it, and then as hee finds the persons of the house imployed, so he formes his discourse. Those that he findes religiously imploy-

ployed, hee both commends them much, and furthers them when hee is gone, in their imployment; as if hee findes them reading, hee furnisheth them with good books; if curing poor people, hee supplies them with Receipts, and instructs them further in that skill, shewing them how acceptable such works are to God, and wishing them ever to do the Cures with their own hands, and not to put them over to servants. Those that he finds busie in the works of their calling, he commendeth them also: for it is a good and just thing for every one to do their own busines. But then he admonisheth them of two things; first, that they dive not too deep into worldly affairs, plunging themselves over head and eares into carking, and caring; but that they so labour, as neither to labour anxiously, nor distrustfully, nor profanely. Then they labour anxiously, when they overdo it, to the
loss

loss of their quiet, and health : then distrustfully, when they doubt Gods providence, thinking that their own labour is the cause of their thriving , as if it were in their own hands to thrive, or not to thrive. “ Then
“ they labour profanely , when
“ they set themselves to work like
“ brute beasts, never raising their
“ thoughts to God , nor sanctify-
“ ing their labour with daily prayer ;
“ when on the Lords day they do
“ unnecessary servile work , or in
“ time of divine service on other ho-
“ ly days, except in the cases of ex-
“ treme poverty, and in the sea-
“ sons of Seed-time, and Harvest.
Secondly, he adviseth them so to labour for wealth and maintenance , as that they make not that the end of their labour, but that they may have wherewithall to serve God the better, and to do good deeds. After these discourses, if they be poor and needy, whom he thus finds la-
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bouring, he gives them somewhat; and opens not only his mouth, but his purse to their relief, that so they go on more cheerfully in their vocation, and himself be ever the more welcome to them. Those that the Parson findes idle, or ill imployed, he chides not at first, for that were neither civill, nor profitable; but always in the close, before he departs from them: yet in this he distinguisheth; for if he be a plaine countryman, he reproveth him plainly; for they are not sensible of finenesse: if they be of higher quality, they commonly are quick, and sensible, and very tender of reproof: and therefore he lays his discourse so, that he comes to the point very leasurely, and oftentimes, as *Nathan* did, in the person of another, making them to reprove themselves. However, one way or other, he ever reproveth them, that he may keep himself pure, and not be intangled

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in others finnes. Neither in this doth he forbear, though there be company by : for as when the offence is particular, and against mee, I am to follow our Saviours rule, and to take my brother aside, and reprove him; so when the offence is publicke, and against God, I am then to follow the Apostles rule, *1 Timothy 5. 20.* and to *rebuke openly* that which is done openly. Besides these occasionall discourses, the Parson questions what order is kept in the house, as about prayers morning, and evening on their knees, reading of Scripture, catechizing, singing of Psalms at their work, and on holy days; who can read, who not; and sometimes he hears the children read himselfe, and bleisseth, encouraging also the servants to learn to read, and offering to have them taught on holydayes by his servants. If the
Parson

Parson were ashamed of particularizing in these things, hee were not fit to be a Parson : but he holds the Rule, that Nothing is little in Gods service : If it once have the honour of that Name, it grows great instantly. Wherefore neither disdaineth he to enter into the poorest Cottage, though he even creep into it, and though it smell never so lothsomly. For both God is there also, and those for whom God dyed : and so much the rather doth he so, as his accessse to the poor is more comfortable, then to the rich; and in regard of himselfe, it is more humiliation. These are the Parsons generall aims in his Circuit; but with these he mingles other discourses for conversation sake, and to make his higher purposes slip the more easily.

CHAP.

CHAP. XV.

The Parson Comforting.

THe Countrey Parson, when any of his cure is sick, or afflicted with losse of friend, or estate, or any ways distressed, fails not to afford his best comforts, and rather goes to them, then sends for the afflicted, though they can, and otherwise ought to come to him. To this end he hath thoroughly digested all the points of consolation, as having continuall use of them, such as are from Gods generall providence extended even to lillyes; from his particular, to his Church; from his promises, from the examples of all Saints, that ever were; from Christ himself, perfecting our Redemption no other way, then by for-

sorrow; from the Benefit of affliction, which softens, and works the stubborn heart of man; from the certainty both of deliverance, and reward, if we faint not; from the miserable comparison of the moment of griefs here with the weight of joyes hereafter. “ Besides this, “ in his visiting the sick, or otherwise afflicted, he followeth the “ Churches counsell, namely, in “ perswading them to particular “ confession, labouring to make “ them understand the great good “ use of this antient and pious ordinance, and how necessary it is in “ some cases: he also urgeth them to “ do some pious charitable works, “ as a necessary evidence and fruit “ of their faith, at that time especially: the participation of the holy Sacrament, how comfortable, “ and Sovereigne a Medicine it is “ to all sin sick souls, what strength, “ and joy, and peace it administers “ against

“against all temptations, even to
“death it selfe, he plainly, and ge-
“nerally intimatech to the disaf-
“fected, or sick person, that so
“the hunger and thirst after it
“may come rather from them-
“selves, then from his perswa-
“sion.

CHAP. XVI.

The Parson a Father.

THe Countrey Parson is not only a father to his flock, but also professeth himselfe throughly of the opinion, carrying it about with him as fully, as if he had begot his whole Parish. And of this he makes great use. For by this means, when any sinns, he hateth him not as an officer, but pities

pityes him as a Father : and even in those wrongs which either in tithing, or otherwise are done to his owne person, hee considers the offender as a child, and forgives, so hee may have any signe of amendment; so also when after many admonitions, any continue to be refractory, yet hee gives him not over, but is long before hee proceede to disinheriting, or perhaps never goes so far; knowing, that some are called at the eleventh houre, and therefore hee still expects, and waits, least hee should determine Gods houre of coming; which as hee cannot, touching the last day, so neither touching the intermediate days of Conversion.

CHAP. XVII.

The Parson in Journey.

THe countrey Parson, when a just occasion calleth him out of his Parish (which he diligently, and strictly weigheth, his Parish being all his joy, and thought) leaveth not his Ministry behind him; but is himselfe where ever he is. Therefore those he meets on the way he blesteth audibly, and with those he overtakes or that overtake him, hee begins good discourses, such as may edify, interposing sometimes some short, and honest refreshments, which may make his other discourses more welcome, and lesse tedious. And when he comes to his Inn, he refuseth not to joyne, that he may
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enlarge the glory of God to the company he is in, by a due blessing of God for their safe arrival, and saying grace at meat, and at going to bed by giving the Host notice, that he will have prayers in the hall, wishing him to informe his guests thereof, that if any be willing to partake, they may resort thither. The like he doth in the morning, using pleasantly the outlandish proverb, that *Prayers and Provender never hinder journey.* When he comes to any other house, where *his kindred, or other relations give him any authority over the Family*, if hee be to stay for a time, hee considers diligently the state thereof to Godward, and that in two points: First, what disorders there are either in Apparell, or Diet, or too open a Buttery, or reading vain books, or swearing, or breeding up children to no Calling, but in idleness, or the like. Secondly, what means of Piety

Piety , whether daily prayers be used , Grace , reading of Scriptures, and other good books, how *Sundayes, holy-days, and fasting days* are kept. And accordingly, as he finds any defect in these, hee first considers with himselfe , what kind of remedy fits the temper of the house best, and then hee faithfully, and boldly applyeth it ; yet seasonably, and discreetly, by taking aside the Lord, or Lady ; or *Master* and *Mistres* of the house, and shewing them cleerly, that they respect them most, who wish them best, and that not a desire to meddle with others affairs, but the earnestnesse to do all the good he can, moves him to say thus and thus.

CHAP.

CHAP. XVIII.

The Parson in Sentinell.

THe Countrey Parson, where ever he is, keeps Gods watch; that is, there is nothing spoken, or done in the Company where he is, but comes under his Test and censure: If it be well spoken, or done, he takes occasion to commend, and enlarge it; if ill, he presently lays hold of it, least the poyson steal into some young and unwary spirits, and possesse them even before they themselves heed it. But this he doth discretely, with mollifying, and suppling words; This was not so well said, as it might have been forborn; We cannot allow this: or else if the thing will admit interpretation; Your meaning is not thus, but thus; or, So farr indeed

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what you say is true, and well said; but this will not stand. This is called keeping Gods watch, when the baits which the enemy lays in company, are discovered and avoyded: This is to be on Gods side, and be true to his party. Besides, if he perceive in company any discourse tending to ill, either by the wickedness or quarrellsomnesse thereof, he either prevents it judiciously, or breaks it off seasonably by some diversion. Wherein a pleasantness of disposition is of great use, men being willing to sell the interest, and ingagement of their discourses for no price sooner, then that of mirth; whither the nature of man, loving refreshment, gladly betakes it selfe, even to the losse of honour.

CHAP.

CHAP. XIX.

The Parson in reference.

THe Countrey Parson is sincere and upright in all his relations. And first, he is just to his Countrey; as when he is set at an armour, or horse, he borrowes them not to serve the turne, nor provides slight, and unusefull, but such as are every way fitting to do his Countrey true and laudable service, when occasion requires. To do otherwise, is deceit; and therefore not for him, who is hearty, and true in all his wayes, as being the servant of him, in whom there was no guile. Likewise in any other Countrey-duty, he considers what is the end of any Command, and then he suits things faithfully according to that end. Secondly, he carries himself very respectful-
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spectively, as to all the Fathers of the Church, so especially to his Dioceſan, honouring him both in word, and behaviour, and reſorting unto him in any difficulty, either in his ſtudies or in his Pariſh. He obſerves Viſitations, and being there, makes due uſe of them, as of Clergy counſels, for the benefit of the Dioceſe. And therefore before he comes, having obſerved ſome defects in the Miniſtry, he then either in Sermon, if he preach, or at ſome other time of the day, propounds among his Brethren what were fitting to be done. Thirdly, he keeps good Correſpondence with all the neighbouring Paſtours round about him, performing for them any Miniſteri- all office, which is not to the prejudice of his own Pariſh. Likewise he welcomes to his houſe any Miniſter, how poor or mean ſoever, with as joyfull a countenance, as if he were to entertain ſome great Lord.

Lord. Fourthly, he fulfills the duty, and debt of neighbour-hood to all the Parishes which are neer him. For the Apostles rule *Philip. 4.* being admirable, and large, that *we should do whatsoever things are honest, or just, or pure, or lovely, or of good report, if there be any vertue, or any praise.* And Neighbourhood being ever reputed, even among the Heathen, as an obligation to do good, rather then to those that are further, where things are otherwise equall, therefore he satisfies this duty also. Especially, if God have sent any calamity either by fire, or famine, to any neighbouring Parish, then he expects no Briefe; but taking his Parish together *the next Sunday, or holy-day,* and exposing to them the uncertainty of humane affairs, none knowing whose turne may be next, and then when he hath affrighted them with this, exposing the obligation

of Charity, and Neighbour-hood, he first gives himself liberally, and then incites them to give; making together a summe either to be sent, or, which were more comfortable, all together choosing some fitt day to carry it themselves, and cheere the Afflicted. So, if any neighbouring village be overburdened with poore, and his owne lesse charged, hee findes some way of releeving it, and reducing the Manna, and bread of Charity to some equality, representing to his people, that the Blessing of God to them ought to make them the more charitable, and not the lesse, lest he cast their neighbours poverty on them also.

CHAP. XX.

The Parson in Gods stead.

THe Countrey Parson is in Gods stead to his Parish, and dischargeth God what he can of his promises. Wherefore there is nothing done either wel or ill, whereof he is not the rewarder, or punisher. If he chance to finde any reading in anothers Bible, he provides him one of his own. If he finde another giving a poor man a penny, he gives him a tester for it, if the giver be fit to receive it; or if he be of a condition above such gifts, he sends him a good book, or easeth him in his Tithes, telling him when he hath forgotten it, this I do, because at such, and such a time you were charitable. This is in some sort a discharging of God; as concerning

this life, who hath promised, that
Godlineſſe ſhall be gainfull : but in
the other God is his own immedi-
ate paymaſter, rewarding all good
deeds to their full proportion. “The
“Parſons puniſhing of ſin and vice,
“is rather by withdrawing his boun-
“ty and courteſie from the parties
“offending, or by private, or pub-
“lick reproof, as the caſe requires,
“then by cauſing them to be pre-
“ſented, or otherwiſe complained
“of. And yet as the malice of the
“perſon, or hainouſneſs of the crime
“may be, he is carefull to ſee con-
“dign puniſhment inflicted, and with
“truly godly zeal, without hatred to
“the perſon, hungreth and thiſteth
“after righteous puniſhment of un-
“righteouſneſſe. Thus both in re-
“warding vertue, and in puniſhing
“vice, the Parſon endeavoureth
“to be in Gods ſtead, knowing
“that Countrey people are drawne,
“or led by ſenſe, more then
by

“by faith, by present rewards,
“or punishments, more then by
“future.

CHAP. XXI.

The Parson Catechizing.

THe Countrey Parson values Catechizing highly: for there being three points of his duty, the one, to infuse a competent knowledge of salvation in every one of his Flock; the other, to multiply, and build up this knowledge to a spirituall Temple; the third, to inflame this knowledge, to presse, and drive it to practice, turning it to reformation of life, by pithy and lively exhortations; Catechizing is the first point, and but by Catechizing, the other cannot be attained.

Besides, whereas in Sermons there is a kinde of state, in Catechizing there is an humblenesse very futable to Christian regeneration, which exceedingly delights him as by way of exercise upon himself, and by way of preaching to himself, for the advancing of his own mortification, For in preaching to others, he forgets not himself, but is first a Sermon to himself, and then to others; growing with the growth of his Parish. He useth, and preferreth the ordinary Church-Catechism, partly for obedience to Authority, partly for uniformity sake, that the same common truths may be every where professed, especially since many remove from Parish to Parish, who like Christian Souldiers are to give the word, and to satisfy the Congregation by their Catholick answers. He exacts of all the Doctrine of the Catechisme; of the younger sort, the very words;
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of the elder, the substance. Those he Catechizeth publickly, these privately, giving age honour, according to the Apostles rule, *1 Tim.* 5. 1. He requires all to be present at Catechizing: first, for the authority of the work; Secondly, that Parents, and Masters, as they hear the answers prove, may when they come home, either commend or reprove, either reward or punish. Thirdly, that those of the elder sort, who are not well grounded, may then by an honourable way take occasion to be better instructed. Fourthly, that those who are well grown in the knowledg of Religion, may examine their grounds, renew their vowes, and by occasion of both, inlarge their meditations. When once all have learned the words of the Catechisme, he thinks it the most usefull way that a Pastor can take, to go over the same, but in other words: for many say the Cate-

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techisme by rote, as parrats, without ever piercing into the sense of it. In this course the order of the Catechisme would be kept, but the rest varied: as thus, in the Creed: How came this world to be as it is? Was it made, or came it by chance? Who made it? Did you see God make it? Then are there some things to be beleev-
ved that are not seen? Is this the nature of beliefe? Is not Christianity full of such things, as are not to be seen, but beleevved? You said, God made the world; Who is God? And so forward, requiring answers to all these, and helping and cherishing the Answerer, by making the Question very plaine with comparisons, and making much even of a word of truth from him. This order being used to one, would be a little varied to another. And this is an admirable way

way of teaching, wherein the Catechized will at length finde delight, and by which the Catechizer, if he once get the skill of it, will draw out of ignorant and silly souls, even the dark and deep points of Religion, *Socrates* did thus in Philosophy, who held that the seeds of all truths lay in every body, and accordingly by questions well ordered he found Philosophy in silly Trades-men. That position will not hold in Christianity, because it contains things above nature: but after that the Catechisme is once learn'd, that which nature is towards Philosophy, the Catechism is towards Divinity. To this purpose, some dialogues in *Plato* were worth the reading, where the singular dexterity of *Socrates* in this kind may be observed, and imitated. Yet the skill consists but in these three points: First, an aim and mark of the whole discourse, whither to drive
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the Answerer, which the Questionist must have in his mind before any question be propounded, upon which and to which the questions are to be chained. Secondly, a most plain and easie framing the question, even containing in vertue the answer also, especially to the more ignorant. Thirdly, when the answerer sticks, an illustrating the thing by something else, which he knows, making what hee knows to serve him in that which he knows not: As, when the Parson once demanded after other questions about mans misery; since man is so miserable, what is to be done? And the answerer could not tell; He asked him again, what he would do, if he were in a ditch? This familiar illustration made the answer so plaine, that he was even ashamed of his ignorance, for he could not but say, he would hast out of it as fast as he could. Then he proceeded to ask

ask, whether he could get out of the ditch alone, or whether he needed a helper, and who was that helper. This is the skill, and doubtlesse the Holy Scripture intends thus much, when it condescends to the naming of a plough, a hatchet, a bushell, leaven, boyes piping and dancing; shewing that things of ordinary use are not only to serve in the way of drudgery, but to be washed, and cleansed, and serve for lights even of Heavenly Truths. This is the Practice which the Parson so much commends to all his fellow-labourers; the secret of whose good consists in this, that at Sermons, and Prayers, men may sleep or wander; but when one is asked a question, he must discover what he is. This practice exceeds even Sermons in teaching: but there being two things in Sermons, the one Informing, the other Inflaming; as Sermons come short of questions in the one, so they

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farre exceed them in the other. For questions cannot inflame or ravish, that must be done by a set, and laboured, and continued speech.

CHAP XXII.

The Parson in Sacraments.

THe Countrey Parson being to administer the Sacraments, is at a stand with himself, how or what behaviour to assume for so holy things. Especially at Communion times he is in a great confusion, as being not only to receive God, but to break, and administer him. Neither findes he any issue in this, but to throw himself down at the throne of grace, saying, Lord, thou knowest what thou didst, when thou

thou appointedst it to be done thus; therefore doe thou fulfill what thou didst appoint; for thou art not only the feast, but the way to it. At Baptisme, being himselfe in white, he requires the presence of all, and Baptizeth not willingly, but on Sundayes, or great dayes. Hee admits no vaine or idle names, but such as are usuall and accustomed. Hee says that prayer with great devotion, where God is thanked for calling us to the knowledg of his grace, Baptisme being a blessing, that the world hath not the like. He willingly and cheerfully crosseth the child, and thinketh the Ceremony not onely innocent, but reverend. He instructeth the God-fathers, and God-mothers, - that it is no complementall or light thing to sustain that place, but a great honour, and no less burden, as being done both in the presence of God,
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and his Saints, and by way of undertaking for a Christian soul. He adviseth all to call to minde their Baptism often; for if wise men have thought it the best way of preserving a state to reduce it to its principles by which it grew great; certainly, it is the safest course for Christians also to meditate on their Baptisme often (being the first step into their great and glorious calling) and upon what termes, and with what vowes they were Baptized. At the times of the Holy Communion, he first takes order with the Church-Wardens, that the elements be of the best, not cheape, or course, much lesse ill-tasted, or unwholsome. Secondly, hee considers and looks into the ignorance, or carelesnes of his flock, and accordingly applies himselfe with Catechizings, and lively exhortations, not on the Sunday of the Communion only (for then
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it is too late;) but the Sunday, or Sundayes before the Communion, or on the Eves of all those dayes. If there be any, who having not received yet, is to enter into this great work, he takes the more pains with them, that hee may lay the foundation of future Blessings. The time of every ones first receiving is not so much by yeers, as by understanding : particularly, the rule may be this: When any one can distinguish the Sacramentall from common bread, knowing the Institution, and the difference, hee ought to receive, of what age soever. Children and youths are usually deferred too long, under pretence of devotion to the Sacrament, but it is for want of Instruction; their understandings being ripe enough for ill things, and why not then for better? But Parents, and Masters should make hast in this, as to a great purchase for their children,
and

and servants ; which while they deferr , both sides suffer ; the one, in wanting many excitings of grace ; the other , in being worse served and obeyed. The saying of the Catechism is necessary, but not enough ; because to answer in form may still admit ignorance : but the Questions must be propounded loosely and wildely, and then the Answerer will discover what hee is. Thirdly, For the manner of receiving , as the Parson useth all reverence himself, so he administers to none but to the reverent. The Feast indeed requires sitting , because it is a Feast ; but man's unpreparednesse asks kneeling. Hee that comes to the Sacrament, hath the confidence of a Guest, and hee that kneels, confesseth himself an unworthy one, and therefore differs from other Feasters : but hee that sits, or lies, puts up to an Apostle : Contentiousnesse in a feast of Charity is more
more

more scandall then any posture. Fourthly, touching the frequency of the Communion, the Parson celebrates it, if not duly once a month, yet at least five or six times in the year ; as, at Easter, Christmasse, Whitsuntide, afore and after Harvest, and the beginning of Lent. And this hee doth, not onely for the benefit of the work, but also for the discharge of the Church-wardens, who being to present all that receive not thrice a year; if there be but three Communions, neither can all the people so order their affairs as to receive just at those times, nor the Church-Wardens so well take notice who receive thrice, and who not.

CHAP.

CHAP. XXIII.

The Parson's Completenessse.

THe Countrey Parson desires to be all to his Parish, and not onely a Pastour, but a Lawyer also, and a Phisician. Therefore hee endures not that any of his Flock should go to Law; but in any Controversie, that they should resort to him as their Judge. To this end, he hath gotten to himself some insight in things ordinarily incident and controverted, by experience, and by reading some initiatory treatises in the Law, with *Dalton's* Justice of Peace, and the Abridgements of the Statutes, as also by discourse with men of that profession, whom he hath ever some cases to ask, when he meets with them; holding that rule, that to put men
to

to discourse of that, wherein they are most eminent, is the most gainfull way of Conversation. Yet when ever any controversie is brought to him, he never decides it alone, but sends for three or four of the ablest of the Parish to hear the cause with him, whom he makes to deliver their opinion first; out of which he gathers, in case he be ignorant himself, what to hold; and so the thing passeth with more authority, and lesse envy, In Judging, he followes that, which is altogether right; so that if the poorest man of the Parish detain but a pin unjustly from the richest, he absolutely restores it as a Judge; but when he hath so done, then he assumes the Parson, and exhorts to Charity. Nevertheless, there may happen sometimes some cases, wherein he chooseth to permit his Parishioners rather to make use of the Law, then himself: As in cases of an obscure and dark nature,

nature, not easily determinable by Lawyers themselves ; or in cases of high consequence, as establtshing of inheritances : or Lastly, when the persons in difference are of a contentious disposition, and cannot be gained, but that they still fall from all compromises that have been made. But then he shews them how to go to Law, even as Brethren, and not as enemies, neither avoyding therfore one anothers company, much lesse defaming one another. Now as the Parson is in Law, so is he in sicknesse also : if there be any of his flock sick, hee is their Physician, or at least his Wife, of whom instead of the qualities of the world, he asks no other, but to have the skill of healing a wound, or helping the sick. But if neither himselfe, nor his wife have the skil, and his means serve, hee keepes some young practitioner in his house for the bene-

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nefit of his Parish, whom yet he ever exhorts not to exceed his bounds, but in tickle cases to call in help. If all fail, then he keeps good correspondence with some neighbour Phisician, and entertaines him for the Cure of his Parish. Yet is it easie for any Scholer to attaine to such a measure of Phisick, as may be of much use to him both for himself, and others. This is done by seeing one Anatomy, reading one Book of Phisick, having one Herball by him. And let *Fernelius* be the Phisick Authour, for he writes briefly, neatly, and judiciously; especially let his Method of Phisick be diligently perused, as being the practicall part, and of most use. Now both the reading of him, and the knowing of herbs may be done at such times, as they may be an help, and a recreation to more divine studies, Nature serving Grace both in comfort

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of diversion, and the benefit of application when need requires; as also by way of illustration, even as our Saviour made plants and seeds to teach the people: for he was the true householder, who bringeth out of his treasure things new and old; the old things of Philosophy, and the new of Grace; and maketh the one serve the other. And I conceive, our Saviour did this for three reasons: first, that by familiar things hee might make his Doctrine slip the more easily into the hearts even of the meanest. Secondly, that labouring people (whom he chiefly considered) might have every where monuments of his Doctrine, remembering in gardens, his mustard-seed, and lillies; in the field, his seed-corn, and tares; and so not be drowned altogether in the works of their vocation, but sometimes lift up their minds to better things, even in the midst

midst of their pains. Thirdly, that he might set a Copy for Parsons. In the knowledge of simples, wherein the manifold wisdom of God is wonderfully to be seen, one thing would be carefully observed; which is, to know what herbs may be used in stead of drugs of the same nature, and to make the garden the shop: For home-bred medicines are both more easie for the Parsons purse, and more familiar for all mens bodyes. So, where the Apothecary useth either for loosing, Rubarb, or for binding, Bolearmena, the Parson useth damask or white Roses for the one, and plantaine, shepherds purse, knot-grasse for the other, and that with better successe. As for spices, he doth not onely prefer home-bred things before them, but condemns them for vanities, and so shuts them out of his family, esteeming that there is no spice comparable, for

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herbs,

herbs, to rosemary, time, savoury, mints; and for seeds, to Fennell, and Carroway seeds. Accordingly, for salves, his wife seeks not the city, but prefers her garden and fields before all outlandish gums. And surely hyssope, valerian, mercury, adders tongue, yarrow, melilot, and Saint *Johns* wort made into a salve; And Elder, camomill, mallows, comphrey and smallage made into a Poultis, have done great and rare cures. In curing of any, the Parson and his Family use to premise prayers, for this is to cure like a Parson, and this raiseth the action from the Shop, to the Church. But though the Parson sets forward all Charitable deeds, yet he looks not in this point of Curing beyond his own Parish, except the person bee so poor, that he is not able to reward the Physician: for as hee is Charitable, so he is just also. Now
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it is a justice and debt to the Common-wealth he lives in, not to incroach on others Professions, but to live on his own. And justice is the ground of Charity.

CHAP. XXIV.

The Parson arguing.

THe Countrey Parson, if there be any of his parish that hold strange Doctrins, useth all possible diligence to reduce them to the common Faith. The first means he useth is Prayer, beseeching the Father of lights to open their eyes, and to give him power so to fit his discourse to them, that it may effectually pierce their hearts, and convert them. The second means is a very loving, and sweet usage of them, both in going
F 3 to

to, and sending for them often, and in finding out Courtesies to place on them; as in their tithes, or otherwise. The third means is the observation what is the main foundation, and pillar of their cause, wherein they rely; as if he be a Papist, the Church is the hinge he turnes on; if a Scismatick, scandall. Wherefore the Parson hath diligently examined these two with himselfe, as what the Church is, how it began, how it proceeded, whether it be a rule to it selfe, whether it hath a rule, whether having a rule, it ought not to be guided by it; whether any rule in the world be obscure, and how then should the best be so, at least in fundamentall things, the obscurity in some points being the exercise of the Church, the light in the foundations being the guide, The Church needing both an evidence, and an exercise. So for Scandall: what scan-

scandall is, when given or taken ; whether, there being two precepts , one of obeying Authority, the other of not giving scandall , that ought not to be preferred, especially since in disobeying there is scandall also : whether things once indifferent, being made by the precept of Authority more then indifferent, it be in our power to omit or refuse them. These and the like points hee hath accurately digested , having ever besides two great helps and powerfull perswaders on his side ; the one , a strict religious life ; the other an humble , and ingenuous search of truth ; being unmoved in arguing , and voyd of all contentionsnesse : which are two great lights able to dazle the eyes of the mis-led , while they consider, that God cannot be wanting to them in Doctrine, to whom he is so gracious in Life.

CHAP. XXV.

The Parson punishing.

WHensoever the Countrey Parson proceeds so farre as to call in Authority, and to do such things of legall opposition either in the presenting, or punishing of any, as the vulgar ever consters for signes of ill will; he forbears not in any wise to use the delinquent as before, in his behaviour and carriage towards him, not avoyding his company, or doing any thing of aversenesse, save in the very act of punishment: neither doth he esteem him for an enemy, but as a brother still, except some small and temporary estranging may corroborate the punishment to

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a better subduing, and humbling of the delinquent; which if it happily take effect, he then comes on the faster, and makes so much the more of him, as before he alienated himself; doubling his regards, and shewing by all means, that the delinquents returne is to his advantage.

CHAP. XXVI.

The Parson's eye.

THe Countrey Parson at spare times from action, standing on a hill, and considering his Flock, discovers two sorts of vices, and two sorts of vicious persons. There are some vices, whose natures are alwayes cleer, and evident, as Adultery, Murder, Hatred, Lying, &c.

F 5 There

There are other vices, whose natures, at least in the beginning, are dark and obscure: as Covetousnesse, and Gluttony. So likewise there are some persons, who abstain not even from known sins; there are others, who when they know a sin evidently, they commit it not. It is true indeed, they are long a knowing it, being partiall to themselves, and witty to others who shall reprove them for it. A man may be both Covetous, and Intemperate, and yet hear Sermons against both, and himselve condemn both in good earnest: and the reason hereof is, because the natures of these vices being not evidently discuffed, or known commonly, the beginnings of them are not easily observable: and the beginnings of them are not observed, because of the suddain passing from that which was just now lawfull, to that which is presently unlawfull, even

ven in one continued action. So a man dining, eats at first lawfully; but proceeding on, comes to do unlawfully, even before he is aware, not knowing the bounds of the action, nor when his eating begins to be unlawfull. So a man storing up money for his necessary provisions, both in present for his family, and in future for his children, hardly perceives when his storing becomes unlawfull: yet is there a period for his storing, and a point, or center, when his storing, which was even now good, passeth from good to bad. Wherefore the Parson being true to his businesse, hath exactly sifted the definitions of all virtues, and vices; especially canvassing those, whose natures are most stealing, and beginnings uncertaine. Particularly, concerning these two vices, not because they are all that are of this dark, and creeping disposition, but for example

ample sake, and because they are most common, he thus thinks: first, for covetousnes, he laysthis ground, Whosoever when a just occasion eals, either spends not at all, or not in some proportion to Gods blessing upon him, is covetous. The reason of the ground is manifest, because wealth is given to that end to supply our occasions. Now, if I do not give every thing its end, I abuse the Creature, I am false to my reason which should guide me, I offend the supreme Judg, in perverting that order which he hath set both to things, and to reason. The application, of the ground would be infinite; but in brief, a poor man is an occasion, my countrey is an occasion my friend is an occasion, my Table is an occasion, my appa-rell is an occasion: if in all these, and those more which concerne me, I either do nothing, or pinch, and scrape, and squeeze blood unde-
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cently to the station wherein God hath placed me, I am Covetous. More particularly, and to give one instance for all, if God have given me servants, and I either provide too little for them, or that which is unwholsome, being sometimes baned meat, sometimes too salt, and so not competent nourishment, I am Covetous. I bring this example, because men usually think, that servants for their mony are as other things that they buy, even as a piece of wood, which they may cut, or hack, or throw into the fire, and so they pay them their wages, all is well. Nay, to descend yet more particularly, if a man hath wherewithall to buy a spade, and yet hee chuseth rather to use his neighbours, and wear out that, he is covetous. Nevertheless, few bring covetousness thus low, or consider it so narrowly, which yet ought to be done, since there is a Justice in the least

least things, and for the least there shall be a judgment, Countrey, people are full of these petty injustices, being cunning to make use of another, and spare themselves : And Scholers ought to be diligent in the observation of these, and driving of their generall Schoole rules ever to the smallest actions of Life; which while they dwell in their bookes, they will never finde; but being seated in the Countrey, and doing their duty faithfully, they will soon discover: especially if they carry their eyes ever open, and fix them on their charge, and not on their preferment. Secondly, for Gluttony, The Parson lays this ground, He that either for quantity eats more then his health or employments will bear, or for quality is licentious after dainties, is a glutton; as he that eats more then his estate will bear, is a Prodigall; and hee that eats offensively to the Company,

ny, either in his order, or length of eating, is scandalous and uncharitable. These three rules generally comprehend the faults of eating, and the truth of them needs no prooffe: so that men must eat neither to the disturbance of their health, nor of their affairs, (which being overburdened, or studying dainties too much they cannot wel dispatch) nor of their estate, nor of their brethren. One act in these things is bad, but it is the custome and habit that names a glutton. Many think they are at more liberty then they are, as if they were Masters of their health, and so they will stand to the pain, all is well. But to eat to ones hurt, comprehends, besides the hurt, an act against reason, because it is unnaturall to hurt ones self, and this they are not masters of. Yet of hurtfull things, I am more bound to abstain from those, which by mine own experience I have found

found- hurtfull, then from those which by a Common tradition, and vulgar knowledge are reputed to be so. That which is said of hurtfull meats, extends to hurtfull drinks also. As for the quantity, touching our employments, none must eat so as to disable themselves from a fit discharging either of Divine duties, or duties of their calling. So that if after dinner they are not fit (or un-weeldy) either to pray, or work, they are gluttons. Not that all must presently work after dinner; (For they rather must not work, especially Students, and those that are weakly,) but that they must rise so, as that it is not meate or drinke that hinders them from working. To guide them in this, there are three rules: first, the custome, and knowledg of their own body, and what it can well digest: The second, the

the feeling of themselves in time of eating, which because it is deceitfull; (for one thinks in eating, that he can eat more, then afterwards he finds true:) The third is the observation with what appetite they sit down. This last rule joyned with the first, never fails. For knowing what one usually can well digest, and feeling when I go to meat in what disposition I am, either hungry or not, according as I feele myself, either I take my wonted proportion, or diminish of it. Yet Phisicians bid those that would live in health, not keep an uniform diet, but to feed variously, now more, now lesse: And *Gerson*, a spirituall man, wisheth all to incline rather to too much, then to too little; his reason is, because diseases of exination are more dangerous, then diseases of repletion. But the Parson distinguisheth according to his double aime, either

ther of Abstinence a morall vertue ; or Mortification a divine. When he deals with any that is heavy, and carnall ; he gives him those freer rules : but when he meets with a refined, and heavenly disposition, he carryes them higher, even somtimes to a forgetting of themselves, knowing that there is one, who when they forget, remembers for them ; As when the people hungred and thirsted after our Saviours Doctrine, and tarryed so long at it, that they would have fainted, had they returned empty, He suffered it not ; but rather made food miraculously, then suffered so good desires to miscarry.

CHAP.

CHAP. XXVII.

The Parson in mirth.

THe Countrey Parson is generally sad, because hee knows nothing but the Crosse of Christ, his minde being defixed on, and with those nailes wherewith his Master was: or if he have any leisure to look off from thence, he meets continually with two most sad spectacles, Sin, and Misery; God dishonoured every day, and man afflicted. Nevertheless, he somtimes refresheth himselfe, as knowing that nature will not bear everlasting droopings, and that pleasantnesse of disposition is a great key to do good; not onely because all men shun the company of perpetuall severity, but also for that when they are in company, instructions seasoned with pleasantnesse,

ness, both enter sooner, and roote deeper. Wherefore he condescends to humane frailties both in himselfe and others; and intermingles some mirth in his discourses occasionally, according to the pulse of the hearer.

CHAP. XXVIII.

The Parson in Contempt.

THe Countrey Parson knows well, that both for the generall ignominy which is cast upon the profession, and much more for those rules, which out of his choyselt judgment hee hath resolved to observe, and which are described in this Book, he must be despised; because this hath been the portion of God his Master, and of Gods Saints his Brethren, and this is foretold, that it shall be so still, until things be no more. Neverthelesse,
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according to the Apostles rule, he endeavours that none shall despise him; especially in his own Parish he suffers it not to his utmost power; for that, where contempt is, there is no room for instruction. This he procures, first by his holy and unblameable life; which carries a reverence with it, even above contempt. Secondly, by a courteous carriage, & winning behaviour: he that will be respected, must respect; doing kindnesses, but receiving none; at least of those, who are apt to despise: for this argues a height and eminency of mind, which is not easily despised, except it degenerate to pride. Thirdly, by a bold and impartial reproof, even of the best in the Parish, when occasion requires: for this may produce hatred in those that are reprov'd, but never contempt either in them, or others. Lastly, if the contempt shall proceed so far as to do any thing punishable by law, as contempt

tempt is apt to do, if it be not thwarted, "the Parson having a due respect both to the person, and to the cause, referreth the whole matter to the examination, and punishment of those which are in Authority; that so the sentence lighting upon one, the example may reach to all. But if the Contempt be not punishable by Law, or being so, the Parson think it in his discretion either unfit, or bootelesse to contend, then when any despises him, he takes it either in an humble way, saying nothing at all; or else in a slighting way, shewing that reproaches touch him no more, then a stone thrown against heaven, where he is, and lives; or in a sad way, greived at his own, and others sins, which continually breake Gods Laws, and dishonour him with those mouths, which he continually fills, and feeds: or else in a doctrinall way, saying to the contemner,

Alas,

Alas, why do you thus ? you hurt your selfe, not me ; he that throws a stone at another, hits himselfe ; and so between gentle reasoning, and pitying, he overcomes the evill : or lastly, in a Triumphant way, being glad, and joyfull, that hee is made conformable to his Master ; and being in the world as he was, hath this undoubted pledge of his salvation. These are the five shields, wherewith the Godly receive the darts of the wicked ; leaving anger, and retorting, and revenge to the children of the world, whom anothers ill mastereth, and leadeth captive without any resistance, even in resistance, to the same destruction. For while they resist the person that reviles, they resist not the evill which takes hold of them, and is farr the worse enemy.

CHAP. XXIX.

*The Parson with his Church-
Wardens.*

THe Countrey Parson doth often, both publickly, and privately instruct his Church-Wardens, what a great Charge lyes upon them, and that indeed the whole order and discipline of the Parish is put into their hands. If himselfe reforme any thing, it is out of the overflowing of his Conscience, whereas they are to do it by Command, and by Oath. Neither hath the place its dignity from the Ecclesiasticall Laws only, since even by the Common Statute-Law they are taken for a kinde of Corporation, as being persons enabled by that Name
to

to take moveable goods, or chattels, and to sue, and to be sued at the Law concerning such goods for the use and profit of their Parish: and by the same Law they are to levy penalties for negligence in resorting to church, or for disorderly carriage in time of divine service. Wherefore the Parson suffers not the place to be vilified or debased, by being cast on the lower ranke of people; but invites and urges the best unto it, shewing that they do not loose, or go lesse, but gaine by it; it being the greatest honor of this world, to do God and his chosen service; or as *David* says, to be even a door-keeper in the house of God. Now the Canons being the Church-wardens rule, the Parson adviseth them to read, or hear them read often, as also the visitation Articles, which are grounded upon the Canons, that so they may know their duty, and keep their oath the better; in which regard, considering

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ing the great Consequence of their place, and more of their oath, he wisheth them by no means to spare any, though never so great; but if after gentle, and neighbourly admonitions they still persist in ill, to present them; yea though they be tenants, or otherwise ingaged to the delinquent: for their obligation to God, and their own soul, is above any temporall tye. Do well, right, and right, and let the world sinke.

CHAP. XXX.

The Parson's Consideration of Providence.

THe Countrey Parson considering the great aptnesse Countrey people have to think that all things come by a kind of
of

of naturall course; and that if they sow and soyle their grounds, they must have corn; if they keep and fodder well their cattel, they must have milk, and Calves; labours to reduce them to see Gods hand in all things, and to beleeve, that things are not set in such an inevitable order, but that God often changeth it according as he sees fit, either for reward or punishment. To this end he represents to his flock, that God hath and exerciseth a threefold power in every thing which concernes man. The first is a sustaining power; the second a governing power; the third a spirituall power. By his sustaining power he preserves and actuates every thing in his being; so that corne doth not grow by any other vertue, then by that which he continually suppliyes, as the corn needs it; without which supply the corne would instantly dry up, as a river

would if the fountain were stopped. And it is observable, that if anything could presume of an inevitable course, and constancy in their operations, certainly it should be either the sun in heaven, or the fire on earth, by reason of their fierce, strong, and violent natures: yet when God pleased, the sun stood still, the fire burned not. By Gods governing power he preserves and orders the references of things one to the other, so that though the corn do grow, and be preserved in that act by his sustaining power, yet if he suite not other things to the growth, as seasons, and weather, and other accidents by his governing power, the fairest harvests come to nothing. And it is observable, that God delights to have men feel, and acknowledg, and reverence his power, and therefore he often overturns things, when they are thought past danger; that is his time of interposing: As when a Merchant hath

hath a ship come home after many a storme, which it hath escaped, he destroyes it sometimes in the very Haven; or if the goods be housed, a fire hath broken forth, and suddenly consumed them. Now this he doth, that men should perpetuate, and not break off their acts of dependance, how faire soever the opportunities present themselves. So that if a farmer should depend upon God all the yeer, and being ready to put hand to sickle, shall then secure himself, and think all cock-sure; then God sends such weather, as lays the corn, and destroys it: or if he depend on God further, even till he imbarn his corn, and then think all sure; God sends a fire, and consumes all that he hath: For that he ought not to break off, but to continue his dependance on God, not onely before the corne is inned, but after also; and indeed, to depend, and fear continually. The third power is

spirituall, by which God turnes all outward blessings to inward advantages. So that if a Farmer hath both a faire harvest, and that also well inned, and imbarnd, and continuing safe there; yet if God give him not the Grace to use, and utter this well, all his advantages are to his losse. Better were his corne burnt, then not spiritually improved. And it is observable in this, how Gods goodnesse strives with mans refractorinesse; Man would sit down at this world, God bids him sell it, and purchase a better: Just as a Father, who hath in his hand an apple, and a piece of Gold under it; the Child comes, and with pulling, gets the apple out of his Fathers hand: his Father bids him throw it away, and he will give him the gold for it, which the Child utterly refusing, eats it, and is troubled with wormes: So is the carnall and wilfull

full man with the worm of the grave
in this world, and the worm of Con-
science in the next.

CHAP. XXXI.

The Parson in Liberty.

THe Countrey Parson ob-
serving the manifold wiles
of Satan (who playes his
part sometimes in drawing Gods
Servants from him, sometimes
in perplexing them in the service
of God) stands fast in the Liberty
wherewith Christ hath made us
free. This Liberty he compas-
seth by one distinction, and that
is, of what is Necessary, and what
is Additionary. As for example :
It is necessary, that all Christians
should pray twice a day, every day
of the week,, and four times on

Sunday, if they be well. This is so necessary, and essentiall to a Christian, that he cannot without this maintain himself in a Christian state. Besides this, the Godly have ever added some houres of prayer, as at nine, or at three, or at midnight, or as they think fit, & see cause, or rather as Gods spirit leads them. But these prayers are not necessary, but additionary. Now it so happens, that the godly petitioner upon some emergent interruption in the day, or by oversleeping himself at night, omits his additionary prayer. Upon this his mind begins to be perplexed, and troubled, and Satan, who knows the exigent, blows the fire, endeavouring to disorder the Christian, and put him out of his station, and to enlarge the perplexity, untill it spread, and taint his other duties of piety, which none can perform so wel in trouble, as in calmness. Here the Parson interposeth with
his

his distinction, and shews the perplexed Christian, that this prayer being additionary, not necessary; taken in, not commanded, the omission thereof upon just occasion ought by no means trouble him. God knows the occasion as well as he, and He is as a gracious Father, who more accepts a common course of devotion, then dislikes an occasionall interruption. And of this he is so to assure himself, as to admit no scruple, but to go on as cheerfully, as if he had not been interrupted. By this it is evident, that the distinction is of singular use and comfort, especially to pious minds, which are ever tender, and delicate. But here there are two Cautions to be added. First, that this interruption proceed not out of slacknes, or coldness, which will appear if the Pious soul foresee and prevent such interruptions, what he may, before they come, and when for all that they do come, he be a little affected

therewith, but not afflicted, or troubled ; if he resent it to a mislike, but not a grieve. Secondly, that this interruption proceede not out of shame. As for example : A godly man, not out of superstition, but of reverence to Gods house, resolves whenever he enters into a Church, to kneel down, and pray, either blessing God, that he will be pleased to dwell among men ; or beseeching him, that whenever he repaires to his house, he may behave himself so as befits so great a presence ; and this briefly. But it happens, that neer the place where he is to pray, he spies some scoffing ruffian, who is likely to deride him for his paines : if he now, shall either for fear or shame, break his custome, he shall do passing ill: so much the rather ought he to proceed, as that by this he may take into his Prayer humiliation also. On the other side, if I am to visit
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the sick in haste, and my neereſt way ly through the Church, I will not doubt to go without ſtaying to pray there (but onely, as I paſſe, in my heart) becauſe this kinde of Prayer is additionary, not neceſſary, and the other duty overweighs it: So that if any ſcruple ariſe, I will throw it away, and be moſt confident, that God is not diſpleaſed. This diſtinction may runne through all Chriſtian duties, and it is a great ſtay and ſetling to religious ſouls.

CHAP. XXXII.

The Parson's Surveys.

THe Countrey Parſon hath not onely taken a particular Survey of the faults of his own Pariſh, but a generall alſo of the diſeaſes of the time, that ſo when

when his occasions carry him abroad, or bring strangers to him, he may be the better armed to encounter them. The great and nationall sin of this Land he esteems to be Idlenesse; great in it selfe, and great in Consequence: For when men have nothing to do, then they fall to drink, to steal, to whore, to scoffe, to revile, to all sorts of gamings. Come, say they, we have nothing to do, lets go to the Tavern, or to the stews, or what not. Wherefore the Parson strongly opposeth this sin, whersoever he goes. And because Idleness is twofold, the one in having no calling, the other in walking carelesly in our calling, he first represents to every body the necessity of a vocation. The reason of this assertion is taken from the nature of man, wherein God hath placed two great Instruments, Reason in the soul, and a hand in the Body, as engagements of working: So
that

that even in Paradise man had a calling, and how much more out of Paradise, when the evils which he is now subject unto, may be prevented, or diverted by reasonable employment. Besides, every gift or ability is a talent to be accounted for, and to be improved to our Masters Advantage. Yet is it also a debt to our Countrey to have a Calling, and it concernes the Common-wealth, that none should be idle, but all busied. Lastly, riches are the blessing of God, and the great Instrument of doing admirable good; therefore all are to procure them honestly, and seasonably, when they are not better employed. Now this reason crosseth not our Saviours precept of selling what we have, because when we have sold all, and given it to the poor, we must not be idle, but labour to get more, that we may give more, according to *St Pauls* rule, *Ephes. 4. 28.* *1 Thes. 4. 11, 12.*
So

so that our Saviours selling is so far from crossing Saint *Pauls* working, that it rather establissheth it, since they that have nothing, are fittest to work. Now because the onely opposer to this Doctrine is the Gallant, who is witty enough to abuse both others, and himself, and who is ready to ask, if he shall mend shoos, or what he shall do? Therefore the Parson unmoved, sheweth, that *ingenuous and fit* imployment is never wanting to those that seek it. But if it should be, the Assertion stands thus: All are either to have a Calling, or prepare for it: He that hath or can have yet no imployment, if he truly, and seriously prepare for it, he is safe and within bounds. Wherefore all are either presently to enter into a Calling, if they be fit for it, and it for them; or else to examine with care, and advice, what they are fittest for, and to prepare for that with all diligence.

But

But it will not be amisse in this exceeding usefull point to descend to particulars: for exactnesse lyes in particulars. Men are either single, or married: The married and house-keeper hath his hands full, if he do what he ought to do. For there are two branches of his affaires; first, the improvement of his family, by bringing them up in the fear and nurture of the Lord; and secondly, the improvement of his grounds, by drowing, or draining, stocking, or fencing, and ordering his land to the best advantage both of himself, and his neighbours. The *Italian* says, None fouls his hands in his own businesse: and it is an honest, and just care, so it exceed not bounds, for every one to imploy himselfe to the advancement of his affairs, that hee may have wherewithall to do good. But his family is his best care, to labour Christian soules, and raise them

them to their height, even to heaven; to dresse and prune them, and take as much joy in a straight-growing childe, or servant, as a Gardiner doth in a choice tree. Could men finde out this delight, they would seldome be from home; whereas now, of any place, they are least there. But if after all this care well dispatched, the house-keepers Family be so small, and his dexterity so great, that he have leisure to look out, the Village or Parish which either he lives in, or is neer unto it, is his imployment. Hee considers every one there, and either helps them in particular, or hath generall Propositions to the whole Towne or Hamlet, of advancing the publick Stock, and managing Commons, or Woods, according as the place suggests. But if hee may bee of the Commission of Peace, there is nothing to that: No Common-wealth in the world hath

hath a braver Institution then that of Justices of the Peace : For it is both a security to the King , who hath so many dispersed Officers at his beck throughout the Kingdome , accountable for the publick good ; and also an honourable Imployment of a Gentle, or Noble-man in the Country he lives in, inabling him with power to do good , and to restrain all those, who else might both trouble him and the whole State. Wherefore it behoves all, who are come to the gravitie, and ripenessse of judgement for so excellent a Place, not to refuse , but rather to procure it. And whereas there are usually three Objections made against the Place ; the one, the abuse of it, by taking petty-Country-bribes ; the other, the casting of it on mean persons , especially in some Shires : and lastly, the trouble of it : These are
so

so far from deterring any good man from the place, that they kindle them rather to redeem the Dignity either from true faults, or unjust aspersions. Now, for single men, they are either Heirs, or younger Brothers: The Heirs are to prepare in all the fore-mentioned points against the time of their practice. Therefore they are to mark their Fathers discretion in ordering his House and Affairs; and also elsewhere, when they see any remarkable point of Education or good husbandry, and to transplant it in time to his own home, with the same care as others, when they meet with good fruit, get a grasse of the tree, enriching their Orchard, and neglecting their House. Besides, they are to read Books of Law, and Justice; especially, the Statutes at large. As for better Books of Divinity, they are not in this Consideration, because we are about a Calling,

ling, and a preparation thereunto. But chiefly, and above all things, they are to frequent Sessions and Sizes; for it is both an honor which they owe to the Reverend Judges and Magistrates, to attend them, at least in their Shire; and it is a great advantage to know the practice of the Land; for our Law is Practice. Sometimes he may go to Court, as the eminent place both of good and ill. At other times he is to travell over the King's Dominions, cutting out the Kingdome into Portions, which every yeer he surveys peece-meal. When there is a Parliament, he is to endeavour by all means to be a Knight or Burgeſſ there; for there is no School to a Parliament. And when he is there, he must not only be a morning man, but at Committees also; for there the particulars are exactly diſcuſſed, which are brought from thence to the Houſe but in generall. When
none

none of these occasions call him abroad, every morning that hee is at home hee must either ride the Great Horse, or exercise some of his Military gestures. For all Gentlemen, that are not weakned, and disarmed with sedentary lives, are to know the use of their Arms: and as the Husbandman labours for them, so must they fight for, and defend them, when occasion calls. This is the duty of each to other, which they ought to fulfill: And the Parson is a lover and exciter to justice in all things, even as *John the Baptist* squared out to every one (even to Souldiers) what to do. As for younger Brothers, those whom the Parson finds loose, and not ingaged into some Profession by their Parents, whose neglect in this point is intolerable, and a shamefull wrong both to the Common-wealth, and their own House: To them, after he hath shewd the unlawfulness of spending

ding the day in dressing, Comple-
menting, visiting, and sporting, he
first commends the study of the Ci-
vill Law, as a brave, and wise know-
ledg, the Professours whereof were
much imployed by Queen *Elizabeth*,
because it is the key of Com-
merce, and discovers the Rules of
forraine Nations. Secondly, he
commends the Mathematicks, as
the only wonder working know-
ledg, and therefore requiring the
best spirits. After the severall know-
ledg of these, he adviseth to insist
and dwell chiefly on the two noble
branches therof, of Fortification,
and Navigation; The one being
usefull to all Countreys, and the o-
ther especially to Ilands. But if the
young Gallant think these Courses
dull, and phlegmatick, where can
he busie himself better, then in those
new Plantations, and discoveries,
which are not only a noble, but
also as they may be handled, a reli-
gious

gious imployment? Or let him travel into *Germany*, and *France*, and observing the Artifices, and Manufactures there, transplant them hither, as divers have done lately, to our Countrey's advantage.

CHAP. XXXIII.

The Parson's Library.

THe Countrey Parson's Library is a holy Life: for besides the blessing that that brings upon it, there being a promise, that if the Kingdome of God be first sought, all other things shall be added, even it selfe is a Sermon. For the temptations with which a good man is beset, and the ways which he used to overcome them, being told to another, whether in private conference, or
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in the Church, are a Sermon. Hee that hath considered how to carry himself at table about his appetite, if he tell this to another, preacheth; and much more feelingly, and judiciously, then he ^{who} writes his rules of temperance out of bookes. So that the Parson having studied, and mastered all his lusts and affections within, and the whole Army of Temptations without, hath ever so many sermons ready penn'd, as he hath victories. And it fares in this as it doth in Physick: He that hath been sick of a Consumption, and knows what recovered him, is a Physitian, so far as he meetes with the same disease, and temper; and can much better, and particularly do it, then he that is generally learned, and was never sick. And if the same person had been sick of all diseases, and were recovered of all by things that he knew; there were no such Physician as he, both for
skill

skill and tenderneſſe. Juſt ſo it is in Divinity, and that not without manifeſt reaſon : for though the temptations may be diverſe in divers Chriſtians, yet the victory is alike in all, being by the ſelf ſame Spirit. Neither is this true onely in the military ſtate of a Chriſtian life, but even in the peaceable alſo ; when the ſervant of God, freed for a while from temptation, in a quiet ſweetneſſe ſeeks how to pleaſe his God. Thus the Parſon conſidering that repentance is the great vertue of the Goſpel, and one of the firſt ſteps of pleaſing God, having for his owne uſe examined the nature of it, is able to expaine it after to others. And particularly, having doubted ſometimes, whether his repentance were true, or at leaſt in that degree it ought to be, ſince he found himſelfe ſometimes to weepe more for the loſſe of ſome temporall things, then for offending

ding God, he came at length to this resolution, that repentance is an act of the mind, not of the Body, even as the Originall signifies; and that the chiefe thing, which God in Scriptures requires, is the heart, and the spirit, and to worship him in truth, and spirit. Wherefore in case a Christian endeavour to weep, and cannot, since we are not Masters of our bodies, this sufficeth. And consequently he found, that the essence of repentance, that it may be alike in all Gods children (which as concerning weeping it cannot be, some being of a more melting temper then others) consisteth in a true detestation of the soul, abhorring, and renouncing sin, and turning unto God in truth of heart, and newnesse of life: Which acts of repentance are and must be found in all Gods servants: Not that weeping is not usefull, where it can be, that

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so the body may joyn in the grief, as it did in the sin; but that, so the other acts be, that is not necessary: so that he as truly repents, who performs the other acts of repentance, when he cannot more, as he that weeps a flood of tears. This Instruction and comfort the Parson getting for himself, when he tels it to others, becomes a Sermon. The like he doth in other Christian vertues, as of faith, and Love, and the Cases of Conscience belonging thereto, wherein (as *Saint Paul* implyes that he ought, *Romans* 2.) hee first preacheth to himselfe, and then to others.

CHAP.

CHAP. XXXIV.

*The Parson's Dexterity in
applying of Remedies.*

THe Countrey Parson knows, that there is a double state of a Christian even in this Life, the one military, the other peaceable. The military is, when we are assaulted with temptations either from within or from without. The Peaceable is, when the Divell for a time leaves us, as he did our Saviour, and the Angels minister to us their owne food, even joy, and peace; and comfort in the holy Ghost. These two states were in our Saviour, not only in the beginning of his preaching, but afterwards also, as *Mat. 22. 35.*

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He was tempted : And *Luke* 10. 21. He rejoyced in Spirit : And they must be likewise in all that are his. Now the Parson having a Spirituall Judgement, according as he discovers any of his Flock to be in one or the other state, so he applies himselfe to them. Those that he findes in the peaceable state, he adviseth to be very vigilant, and not to let go the raines as soon as the horse goes easie. Particularly, he counselleth them to two things : First, to take heed, lest their quiet betray them (as it is apt to do) to a coldnesse, and carelesnesse in their devotions, but to labour still to be as fervent in Christian Duties, as they remember themselves were, when affliction did blow the Coals. Secondly, not to take the full compasse, and liberty of their Peace : not to eate of all those dishes at table, which even their present health otherwise admits; nor to store
their

their house with all those furnitures which even their present plenty of wealth otherwise admits ; nor when they are among them that are merry, to extend themselves to all that mirth, which the present occasion of wit, and company otherwise admits ; but to put bounds, and hoopes to their joyes : so will they last the longer, and when they depart, returne the sooner. If we would judg ourselves, we should not be judged ; and if we would bound our selves, we should not be bounded. But if they shall fear, that at such, or such a time their peace and mirth have carryed them further then this moderation, then to take *Jobs* admirable Course, who sacrificed lest his Children should have transgressed in their mirth : So let them go, and find some poore afflicted soul, and there be bountifull, and liberall ; for with such sacrifices God is well pleased.

H 2 Those

Those that the Parson findes in the military state, he fortifyes, and strengthens with his utmost skill. Now in those that are tempted, whatsoever is unruly, falls upon two heads; either they think, that there is none that can or will look after things, but all goes by chance, or wit: Or else, though there be a great Governour of all things, yet to them he is lost, as if they said, God doth forsake and persecute them, and there is none to deliver them. If the Parson suspect the first, and find sparkes of such thoughts now and then to break forth, then without opposing directly (for disputation is no Cure for Atheisme) he scatters in his discourse three sorts of arguments; the first taken from Nature, the second from the Law, the third from Grace. For Nature, he sees not how a house could be either built without a builder, or kept in repaire with-

without a house-keeper. He conceives not possibly, how the windes should blow so much as they can, and the sea rage as much as it can, and all things do what they can, and all, not only without dissolution of the whole, but also of any part, by taking away so much as the usuall seasons of summer and winter, earing and harvest. Let the weather be what it will, still we have bread, though sometimes more, somtimes lesse; wherewith also a carefull *Joseph* might meet. He conceives not possibly, how he that would beleieve a Divinity, if he had been at the Creation of all things, should lesse beleieve it, seeing the Preservation of all things; For Preservation is a Creation; and more, it is a continued Creation, and a creation every moment. Secondly, for the Law, there may be so evident, though unused a proof of Divinity taken from thence, that the Atheist,

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or

or Epicurian can have nothing to contradict. The Jewes yet live, and are known : they have their Law and Language bearing witnessse to them, and they to it : they are Circumcised to this day, and expect the promises of the Scripture; their Countrey also is known, the places, and rivers travelled unto, and frequented by others, but to them an unpenetrable rock, an unaccessible desert. Wherefore if the Jewes live, all the great wonders of old live in them, and then who can deny the stretched out arme of a mighty God? especially since it may be a just doubt, whether, considering the stubbornnesse of the Nation, their living then in their Countrey under so many miracles were a stranger thing, then their present exile, and disability to live in their Countrey. And it is observable, that this very thing was intended by God, that the Jewes should

should be his proof, and witnesses, as he calls them, *Isaiah* 43. 12. And their very dispersion in all Lands, was intended not only for a punishment to them; but for an exciting of others by their sight, to the acknowledging of God, and his power, *Psalms* 59. 11. And therefore this kind of Punishment was chosen rather than any other. Thirdly, for Grace. Besides the continuall succession (since the Gospel) of holy men, who have born witness to the truth, (there being no reason, why any should distrust Saint *Luke*, or *Tertullian*, or *Chrysostome*, more then *Tully*, *Virgill*, or *Livy*;) There are two Prophecies in the Gospel, which evidently argue Christs Divinity by their success: the one concerning the woman that spent the oyntment on our Saviour, for which he told, that it should never be forgotten, but with the Gospel it selfe be preached

to all ages, *Matth. 26. 13.* The other concerning the destruction of *Jerusalem*; of which our Saviour said, that that generation should not passe, till all were fulfilled, *Luke 21. 32.* Which *Iosephus* his story confirmeth, and the continuance of which verdict is yet evident. To these might be added the Preaching of the Gospel in all Nations, *Matthew 24. 14.* which we see even miraculously effected in these new discoveryes, God turning mens Covetousnesse, and Ambitions to the effecting of his word. Now a prophesie is a wonder sent to Posterity, least they complaine of want of wonders. It is a letter sealed, and sent, which to the bearer is but paper, but to the receiver, and opener, is full of power. Hee that saw Christ open a blind mans eyes, saw not more Divinity, then he that reads the womans oyntment in the Gospel,

pell, or sees *Ierusalem* destroyed.
With some of these heads enlarged,
and woven into his discourse, at sever-
all times and occasions, the Par-
son setteth wavering minds. But
if he sees them neerer desperation,
then Atheisme, not so much doubt-
ing a God, as that he is theirs;
then he dives unto the boundlesse
Ocean of Gods Love, and the un-
speakeable riches of his loving kind-
nesse. He hath one argument un-
answerable. If God hate them,
either he doth it as they are Crea-
tures, dust and ashes; or as
they are sinfull. As Creatures,
he must needs love them; for
no perfect Artist ever yet ha-
ted his owne worke. As sinfull,
he must much more love them;
because notwithstanding his infi-
nite hate of sinne, his Love over-
came that hate; and with an ex-
ceeding great victory; which in
the Creation needed not, gave
them

them love for love, even the son of his love out of his bosome of love. So that man, which way soever he turnes, hath two pledges of Gods Love, that in the mouth of two or three witnesses every word may be established; the one in his being, the other in his sinfull being: and this as the more faulty in him, so the more glorious in God. And all may certainly conclude, that God loves them, till either they despise that Love, or despaire of his Mercy: not any sin else, but is within his Love; but the despising of Love must needs be without it. The thrusting away of his arme makes us onely not embraced.

CHAP.

CHAP. XXXV.

The Parson's Condescending.

THe Countrey Parson is a Lover of old Customes, if they be good, and harmlesse; and the rather, because Countrey people are much addicted to them, so that to favour them therein is to win their hearts, and to oppose them therein is to deject them. If there be any ill in the custome, that may be severed from the good, he pares the apple, and gives them the clean to feed on. Particularly, he loves Procession, and maintains it, because there are contained therein 4 manifest advantages. First, a blessing of God for the fruits of the field: Secondly, justice in the Preservation of bounds: Thirdly, Charity in loving walking,

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walking, and neighbourly accompanying one another, with reconciling of differences at that time, if there be any : Fourthly, Mercy in relieving the poor by a liberall distribution and largesse, which at that time is, or ought to be used. Wherefore he exacts of all to be present at the perambulation, and those that withdraw, and sever themselves from it, he mislikes, and reproveth as uncharitable, and unneighbourly ; and if they will not reforme, presents them. Nay, he is so farre from condemning such assemblies, that he rather procures them to be often, as knowing that absence breedeth strangeness, but presence love. Now Love is his business, and aime ; wherefore he likes well, that his Parish at good times invite one another to their houses, and he urgeth them to it : and sometimes, where he knowes there hath been or is a little difference, hee takes

takes one of the parties, and goes with him to the other, and all dine or sup together. There is much preaching in this friendliness. Another old Custome there is of saying, when light is brought in, God send us the light of heaven; And the Parson likes this very well; neither is he affraid of praising, or praying to God at all times, but is rather glad of catching opportunities to do them. Light is a great Blessing, and as great as food, for which we give thanks: and those that thinke this superstitious, neither know superstition, nor themselves. As for those that are ashamed to use this forme, as being old, and obsolete, and not the fashion, he reformes, and teaches them, that at Baptisme they professed not to be ashamed of Christs Cross, or for any shame to leave that which is good. He that is ashamed in small things, will extend his pu-
filla-

fillanimity to greater. Rather should a Christian Souldier take such occasions to harden himselfe, and to further his exercises of Mortification.

CHAP. XXXVI.

The Parson Blessing.

THe Countrey Parson wonders, that Blessing the people is in so little use with his brethren : whereas he thinks it not onely a grave, and reverend thing, but a beneficial also. Those who use it not, do so either out of niceness, because they like the salutations, and complements, and formes of worldly language better, which conformity and fashionableness is so exceeding unbecom-
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a Minister, that it deserves reproof, not refutation: Or else, because they think it empty and superfluous. But that which the Apostles used so diligently in their writings, nay, which our Saviour himselfe used, *Marke* 10. 16. cannot be vain and superfluous. But this was not proper to Christ, or the Apostles only, no more then to be a spirituall Father was appropriated to them. And if temporall Fathers blesse their children, how much more may^r, and ought Spirituall Fathers? Besides, the Priests of the old Testament were commanded to Blesse the people, and the forme thereof is prescribed, *Numb.* 6. Now as the Apostle argues in another case; if the Ministration of condemnation did bless, how shall not the ministration of the spirit exceed in blessing? The fruit of this blessing good *Hannah* found, and received with great joy,
I *Sam.*

1 *Sam.* 1. 18. though it came from a man disallowed by God: for it was not the person, but Priesthood, that blessed; so that even ill Priests may blesse. Neither have the Ministers power of Blessing only, but also of cursing. So in the old Testament *Elisha* cursed the children, 2 *Kin.* 2. 24. which though our Saviour reprov'd as unfitting for his particular, who was to shew all humility before his Passion, yet he allows in his Apostles. And therefore *S^t Peter* used that fearfull imprecation to *Simon Magus*, *Act.* 8. *Thy mony perish with thee:* and the event confirmed it. So did *S^t Paul*, 2 *Tim.* 4. 14. and 1 *Tim.* 1. 20. Speaking of *Alexander* the Copper-smith, who had withstood his preaching, *The Lord* (saith he) *reward him according to his works.* And again, of *Hymeneus* and *Alexander*, he saith, he had delivered them to *Satan*, that they might learn not to Blaspheme. The formes both
of

of Blessing, & cursing are expounded in the Common-Prayer-book: the one in, The Grace of our Lord Jesus Christ, &c. and: The Peace of God, &c. The other in generall, in the Commination. Now blessing differs from prayer, in assurance, because it is not performed by way of request, but of confidence, and power, effectually applying Gods favour to the blessed, by the interesting of that dignity wherewith God hath invested the Priest, and ingaging of Gods own power and institution for a blessing. The neglect of this duty in Ministers themselves, hath made the people also neglect it; so that they are so far from craving this benefit from their ghostly Father, that they oftentimes goe out of church, before he hath blessed them. In the time of Popery, the Priests *Benedicite*, and his holy water were over highly valued; and now we are fallen to the clean contrary, even from

from superstition to coldnes, and Atheism. But the Parson first values the gift in himself, and then teacheth his parish to value it. And it is observable, that if a Minister talke with a great man in the ordinary course of complementing language, he shall be esteemed as ordinary complementers; but if he often interpose a Blessing, when the other gives him just opportunity, by speaking any good, this unusuall form begets a reverence, and makes him esteemed according to his Profession. The same is to be observed in writing Letters also. To conclude, if all men are to blesse upon occasion, as appears *Rom. 12. 14.* how much more those, who are spiritual Fathers?

CHAP.

CHAP. XXXVII.

Concerning detraction.

THe Countrey Parson perceiving, that most, when they are at leasure, make others faults their entertainment and discourse, and that even some good men think, so they speak truth, they may disclose anothers fault, finds it somewhat difficult how to proceed in this point. For if he absolutely shut up mens mouths, and forbid all disclosing of faults, many an evill may not only be, but also spread in his Parish, without any remedy (which cannot be applyed without notice) to the dishonor of God, and the infection of his flock, and the discomfort, discredit, & hinderance of the Pastor. On the other side, if it be unlawful to open faults, no benefit or advantage can make it lawfull: for we must
not

not do evill, that good may come of it. Now the Parson taking this point to task, which is so exceeding useful, ~~and hath taken so deep roote,~~ that it seems the very life and substance of Conversation, hath proceeded thus far in the discussing of it. Faults are either notorious, or private. Again notorious faults are either such as are made known by common fame (and of these, those that know them, may talk, so they do it not with sport, but commiseration;) or else such as have passed judgment, & been corrected either by whipping, or imprisoning, or the like. Of these also men may talk, and more, they may discover them to those that know them not: because infamy is a part of the sentence against malefactors, which the Law intends, as is evident by those, which are branded for rogues, that they may be known; or put into the stocks, that they may be looked upon. But some may say,

say, though the Law allow this, the Gospel doth not, which hath so much advanced Charity, and ranked backbiters among the generation of the wicked, *Rom. I. 30*. But this is easily answered: As the executioner is not uncharitable, that takes away the life of the condemned, except besides his office, he add a tincture of private malice in the joy, and hast of acting his part; so neither is he that defames him, whom the Law would have defamed, except he also do it out of rancour. For in infamy, all are executioners, and the Law gives a malefactor to all to be defamed. And as malefactors may lose & forfeit their goods, or life; so may they their good name, and the possession thereof, which before their offence, and Judgment they had in all mens breasts: for all are honest, till the contrary be proved. Besides, it concerns the Common-Wealth, that Rogues should be known and Charity to the pub-

publick hath the precedence of private charity. So that it is so far from being a fault to discover such offenders, that it is a duty rather, which may do much good, and save much harme. Neverthelesse, if the punished delinquent shall be much troubled for his sins, and turne quite another man, doubtlesse then also mens affections and words must turne, and forbear to speak of that, which even God himself hath forgotten.

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